

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., March 2, 1922.

New Series Volume XXIV, No. 8.

## Convention Board Department

R. B. GUNTER, Cor. Sec.

### PRESENT NEEDS—\$2,500,000.00

We have just made a conservative estimate of some of the present needs of Mississippi Baptists. They may startle many, but every dollar is needed right now.

We need \$1,300,000 for endowment in our denominational schools. This would enable us to cease to charge tuition and at the same time keep up with running expenses. This would give with what some schools already have \$500,000 each to our three larger schools and \$200,000 to our junior college.

We need at present at least \$500,000 for buildings. This amount would not adequately equip for our best work. But it would require this amount to prevent loss.

Then we need \$200,000 with which to erect church buildings and to provide facilities for our church work in our denominational colleges.

We need \$200,000 with which to erect buildings of worship at our state schools. There are no less than 1,500 Baptist students in these schools and a large majority of them learn little Bible and no denominational principles. It is the conviction of the Baptists in several states where they have endeavored to give religious training that such cannot be done unless the denomination erects buildings nearby the campus for the purpose of carrying on this work. Texas and North Carolina are going into this work quite extensively with much encouragement.

Whether it is better to do this and train these young men and young women to become intelligent and useful in our denominational life, or whether to let them go from college to become leaders in other lines and be negligible quantities in religious work is for us to decide. The Baptists of the state furnish about half of the funds which are appropriated for the support of state schools, but the majority of their children go thru college without any definite instruction regarding the religious tenets of the parents who furnish half the money which supports the institutions. This is due to two reasons. First, only a small proportion of the student body attend the local churches. If they should the local churches could not accommodate them with seating room. The second reason is that we have not been furnishing any worker. Now, what shall we do about it?

In addition to all of the above, we need \$125,000 with which to aid churches which are now ready to build and those in process of building. This leaves out many needy causes. All this is needed in addition to what the Campaign promises.

Now, let's not despair, but prepare.

### PREACHERS AND DOCTORS HAVE LEFT THE COUNTRY

Only a few days ago a brother sent in a contribution from his church, saying that they were behind with their payments and that subscribers were refusing to pay their pledges. He said that he was not very hopeful as his church was pastorless. He said, "The preachers and the doctors

have quit the country." We wonder who quit first. Did the people quit paying the doctor and the preacher or did the preacher and the doctor fail to deliver the goods, and hence, were no longer in demand? We heard a doctor say some time ago that he could not collect. We hear preachers saying such things all along.

Wherever the trouble lies, it is serious matter. What is to become of the country when both the physician and the spiritual balm are gone? One good, active full time pastor who draws a good salary said when told of the brother's letter: "The solution is for some of us full time pastors to go to the country and live with the people and preach to them." He said he was willing. He speaketh sound words. The writer is both willing and ready the day the Board will release him; has no desire to shift this work to others.

Two things should be emphasized in this connection. One is that the country churches should pay liberally and regularly the man who preaches to and pastors them. They do not need to pay him as much as town churches pay, for living expenses are not so high there as in town. But the pastor should have his salary paid regularly in order that he may keep out of debt. The other thing is that colleges and Seminaries should emphasize the call of the country for college and seminary students, and show the great opportunities for doing constructive and lasting work. These institutions like to teach it in books, but the teachers want the other fellow to do the work. Teachers and preachers are always ready to jump on the country and discuss "the country problem" and to offer a solution. Yes, nearly everyone knows the solution, but he does not want to work it out. He doesn't want to get away from the electric lights and water already pumped and from paved streets. Then he fears that someone may underestimate his greatness, if he goes to the country. All of these things cause the man in the country to question the sincerity of the man who only writes and tells the other man how to solve the problem. And the country man is no imbecile, either. Quite frequently during the recent months we have named country fields to pastors who wanted work, but in the majority of cases they said that their wives were reared in town, liked town, or would not want to go to the country. Well, you cannot blame their dear wives, for an owl might hollo and frighten the beloved husband, who is afraid of the country himself, and drive him back to town and leave his companion with the owls. "Whom shall we send and who will go for us?" The majority of the people live in the country.

### BAPTIST RECORD HONOR ROLL

The following churches have qualified for place on the honor roll since last publication. They have put the Baptist Record in every home:

60 Tunica Church, Tunica County, Rev. H. B. Price, Pastor.

### BAPTIST RECORD "WIN ONE" BAND

The following subscribers have won a new subscriber by their personal efforts since last publication. Will you get one this week?

Mrs. O. L. Milling, Philadelphia.  
Mrs. T. D. Williams, Winona.  
Mrs. Ruby Franks, Reedville.  
Mrs. Willie Ayles, Oxford, Rfd. 2.  
Mr. W. A. Claver, Vicksburg.  
Rev. S. L. Morris, Jackson.  
Mr. A. H. Dale, New Hebron.  
Mr. J. A. Phillips, Rome.  
Mrs. L. L. Ray, Blue Mountain, Rfd. 1.  
Mrs. C. M. Witherspoon, Aberdeen, Rfd. 1.  
Mrs. M. E. Sumrall, Blue Mountain

### THE STEWARDSHIP AND TITHING CAMPAIGN

By R. L. Scarborough

As Chairman of the Conservation Commission for the 75 Million Campaign I am saying to the brotherhood of the South that one of the most important things for the conservation of the interests of the 75 Million Campaign is the successful accomplishment of the tithing and stewardship campaign. The call is for five hundred thousand tithers and the need is for every Southern Baptist to recognize the binding obligation to New Testament stewardship. A full recognition of this great doctrine will help us now and in all the future to do our best for Jesus Christ.

May I not urge every pastor and every other leader in our churches and in the denomination everywhere to go full length in this great movement to secure every possible tither, and press everywhere the doctrine of stewardship?

Dr. H. L. Martin sends a nice list of tithers, 111 out of a membership of 324, from Indianola.

A Baptist whose pledge is not as good as a United States bond or gold certificate, doesn't properly represent the kingdom of God.

Our sympathy is with Editor C. P. Stealey of Oklahoma City in the loss of his soldier son whose health was destroyed in the army.

Of fifty men in Newton Theological Institute, three-fourths of them decided to preach before going to college. Here is another argument for Baptist secondary schools.

One school in California is fighting on the question as to whether the Bible is to be allowed in the school library. The devil makes his worst fight on the Word of God.

Mrs. Elizabeth Darling, mother of three preachers, well known in Mississippi, died last week at her home near Sherman. Her sons are George Darling, deceased, W. T. Darling, and A. J. Darling.

We have received a great many responses to our "Win One" campaign in which every reader of the Baptist Record is asked to try to get one new subscriber. And we are grateful to our good friends. Do you know of anybody who has really tried and has not succeeded? This is the best enlistment work we know of, for everybody who gets another to read the Record is a missionary who draws a helper into the ranks of the denominational workers.

# WHERE IS THE POWER IN THE MURRAY (KY.) BIBLE INSTITUTE?

I had heard of the character of this Institute and being hungry for its fellowship, information and inspiration I came.

I am getting just what I hungered for.

This is now the close of the 5th day of the 24th annual Institute. It has rained, sleeted and snowed, yet the people come in great numbers.

The studies begin at 9 o'clock each day and there are more people in their seats (and front seats at that) at the opening moments than there are at the opening each day at the Mississippi Baptist State Convention. By 9:30 the auditorium and part of the Sunday School annex are full. The same is true of the afternoon and night session.

The people are on time and stay to the last minute "and then some".

There are more than 90 preachers present. Gospel singers and young women preparing for special Christian service swell the number to over one hundred. The interest is intense. There is a dynamo working somewhere.

Every session is a mountain peak. Where is the power?

I see the manifestation of it, and I feel it, but what is it and where is it?

It cannot be in the music because the music is congregational singing with no musical instruments except a piano. It cannot be in the house because the church building is neither modern nor expensive.

The power does not come from the co-operation of all the religionists of Murray because the other denominations are not lending their co-operation. The truth is the other denominations are hostile towards Baptists.

The power does not come from any local newspaper advertisement, because the local paper gives only a five line notice of this great Institute and a half column notice of the Boy Scouts meeting held at the local Methodist church one night during the Institute. Is it the power in the superior persons of the membership? In appearance they are a very plain people.

They seem to be just an average bunch of Southern Baptists, in dress, wealth and intellect.

Can the power be in the pastor who has ministered to this people as their under shepherd for a little over twenty-five years?

Well, in appearance he is not different from the average Baptist preacher. His garb is plain, his hair is not long, he sports no diamonds, and has no peculiar demeanor that would distinguish him from his fellow pastors. He is a close student of the Bible. He seems to have an aptness for "trying the spirits" and thereby distinguishing truth from error.

In his love and contention for truth; and his hatred and denunciation of error, he far exceeds the average preacher.

This characteristic has made him many enemies, but his enemies do not deter him when he feels sure God has spoken. He sacrifices more than his popularity for God's cause.

He puts into the treasury of his church nearly all the money that comes into his possession over and above a modest living.

He does not save back enough to give his children a university course. His son is working his way through Columbia University. He will not have a salary. He accepts only free will offerings.

Last year the free will offering from the Murray Church for pastoral support was about twenty-three hundred dollars. He put into the treasury of the church about twenty-six hundred dollars.

When he thinks duty requires it he runs counter to public sentiment, and thereby oftentimes gets some terrible jolts.

Those who know him best know that when he goes contrary to public sentiment he is impelled and propelled by a desire to please God rather than men.

In his preaching and leadership of his church

he comes as near laying equal emphasis on the doctrinal and practical side of church life as it seems possible for a pastor to do. He is intense in both.

In his doctrines he is to jelly-fish Baptists so straight that he is like the Indian's tree; so straight that he leans backward. But he is just as straight on missions. The Murray Church supports five foreign and three home missionaries and thereby puts their critics to shame. They have over one thousand dollars in the bank now to the credit of missions. The Murray Church has caught in a very large measure the pastor's love for Bible truths and New Testament practice.

All the membership may not always agree with the pastor in every particular as to the best methods and wisest policies in contending for the faith and discharging Christian obligations, but they have loyally yielded to his judgement and the Lord has wonderfully blessed their labors together.

Herein may lie in a large measure the power in this Institute. The pastor arranges the program, and selects the speakers. The church entertains free of charge all who come. The program provides for a critical study of:

(A) Grace and its related doctrines.

(B) Salvation through the vicarious sufferings of Christ alone.

(C) Stewardship and how it applies: (1) to our lives, (2) our handling God's world and (3) our use of money.

(D) The believers duty to submit himself or herself to God's will and the leadership of the Spirit and thus live the life of faith.

(E) The premillennial coming of our Lord back to this earth to be its king of kings and Lord of lords for one thousand years.

After a careful study of this Institute while under its influence and power I have come to the conclusion that its power comes through God's signed approval and blessings on a church and pastor who hold the above mentioned truths in their proper and scriptural relation.

If I am right in my conclusions then no preacher, no church, no Institute and no Seminary will entirely please God and reach this highest usefulness unless they hold, teach, contend for, and practice all Bible truth and doctrines in their scriptural relation.

The missionary spirit in the Institute was at fever heat. The great audience was moved, not to tears, but to crying when fifteen men and women including three pastors and their wives stood in line and said pray for us that God's will may be done in our lives and that if He wants us in any special place in a foreign field that he may indicate it, remove the hindrances and open the way. Some of these were too old to be sent by our Foreign Mission Board though they were graduates of the Seminary and successful pastors.

Some did not have the educational advantages required by our Foreign Mission Board. Some of these will be sent to the Foreign fields directly by some local church.

This will not be done in antagonism to the Foreign Mission Board but because the mission spirit is so great that the harness of the Boards won't fit. It is just too small.

One pastor of a great Kentucky church publicly said that the Murray Bible Institute and the pastor had influenced him more than all human agencies, including the Seminary. The church of which this preacher is pastor has recently decided to send Brother L. J. B. Smith as a missionary to New Zealand.

Brother Smith was born and reared in New Zealand and came to America to get his theological education. He now wants to go back to his people and preach the pure gospel to them.

Our Foreign Mission Board has no mission in New Zealand. The sending of Brother Smith to New Zealand by the Kentucky church is just another instance in which the spirit of God is working mightily in missions.

Let it not be understood that the Murray Institute encourages pastors and churches to ignore our Boards. By no means.

All the missionaries of the Murray Church work under the auspices of our Boards.

I only mean that the mission spirit was working so mightily that human harness was too small for its activities.

J. W. LEE.

## THE BAPTIST COLLEGE AND SEMINARY AT RIO DE JANEIRO, BRAZIL.

J. J. Cowser.

One year ago the first of February we landed in Rio de Janeiro. I have thought many times I would write the Baptist Record a little article about our work here, as Mississippi had no missionaries here until we arrived. (Brother F. M. Edwards was born in Mississippi but lived in Texas so long before coming here that he claims to be from Texas). Since our arrival Brother W. E. Allen of Amory has come.

Rio de Janeiro is a large and beautiful city. All that you may have read from magazines of its beauty is true. God seems to have put a final touch upon nature here. The eye never tires of looking at the mountains with their ever-green coat, and the vast waters almost at their very feet. The city is situated between the bay and the mountains. You can see something new from every view point, the last look seems the most interesting to the eye. But here in the very beauty and grandeur of the work of God's hand in nature we find sin in its every, and worst form. Our work as missionaries is to make this people who are blind in sin and ignorance see the God who made this beautiful country, as their personal Savior. It will be impossible to tell all that has been and is being done toward this end in this article but I will try and give you something of the work in the school line here in Rio de Janeiro.

Dr. J. W. Shepard was asked by the other missionaries to come to Rio, he being in North Brazil at that time, to start a school. He rented a house and the first of March 1908 began what is now "Collegio Baptista Americano Brasileiro." It had a small beginning, as many things that come to be great. After renting the house he did some advertising, and the first day had twelve pupils. During the first session he registered fifty-six.

The school has had a marvelous growth from fifty-six the first session to more than six hundred this past session, which closed in November. It moved from place to place seeking to find room for its growth, until the Foreign Mission Board, in 1912 bought some land and in 1916 put up the first building, "Judson Hall". The property had one building on it which is now used for the Seminary classes. This property is located at the foot and side of the mountain in one of the healthiest and coolest places of the city. Later the Board bought another property near-by for the girls' department, and added one story to the house that was on it and made a nice building. They moved into it last June and in thirty days they had all the girls it would hold. Also last year the new dormitory for the boys was finished and it too was full. There is one good feature about the dormitories here that makes them room many more boys than the same space in ours at home. There are one or two big rooms on each floor, and the beds are placed in there like in a hospital ward. There were forty five or fifty young men studying for the ministry the past session. Four graduated and went out into the work. The development of the college is only limited by the means to take care of the students. It has the reputation of being the best in the city. We have some of the best teachers that can be gotten here. Dr. Shepard is a man of broad vision and great plans for the future. It is and will be through the trained Brazilians that we will reach the heart of the country for Christ.

As I said above the opportunity is limited only by its equipment. Brazil is uneducated. They have spent much money trying to educate but have

failed because of the wrong method possibly as much as anything. Then the Catholics have done all they could to prevent it for it means destruction to them. So when we send out men and women into Brazil educated with Christian ideals they will be a big force for Christ's cause. Also through the school we get to preach the gospel to many Catholic homes who would not be caught in a Baptist church. A girl entered school last year bringing all of her images and idols and placed them all around her bed so she would be protected from the Baptist religion, and in a few days she began to make inquiries about our religion and wanted to know if she could go to church. (They are not forced to go to church.) She went and was gloriously converted under the preaching of Dr. F. F. Soren the pastor of the First Church, and whose wife has charge of the girls' dormitory.

Then too, Rio de Janeiro is the capital of Brazil and the people think it is a great place. It is also the chief port. Its influence goes throughout the entire country. There is another College and Seminary in North Brazil on a par with this one, and is doing a great work. Out from these schools will go teachers and preachers to mould the thinking of the coming generations and that will be for Christ and His cause.

We need not say much about its future, for that depends in a large measure upon what the people do at home in the next few years. The Baptists of Brazil are liberal in their gifts but they are poor. So if we are to meet the opportunity and make the future we will have to help. More buildings and more teachers are needed very badly. The future cannot be other than great with what we have and "What we don't have", that we are going to get.

You know what Mississippi College has meant to education in Mississippi. She has sent her men out all over the state to educate. If you multiply her usefulness in this line many times, you will know what will be the contribution to education this College and others like it in Brazil will give. Education without Christ is one of the biggest curses a man can have. Here people do not know Christ, and how can they put Him in their education? Not only that, but their system of education is out of date, and they must learn how to educate. Our contribution will not be merely education but if we work hard and fast enough we can give the true kind, that is Christian education. The field is open today, will we take it?

I will close with this thought. What will be the contribution of the College and Seminary to the evangelization of Brazil? In the first place it would be impossible for our Board at home to send enough missionaries here to evangelize the country. We must do it through the native. When a native is converted here it is the rare exception that he has studied the Bible. He knows nothing of the Bible except what he was taught by the one who led him to Christ. So he must be taught. He has training under the missionary and goes back to his people prepared to do a work that the missionary could not do, even with his better training. In ten or fifteen years from now when the two Seminaries will be turning out from fifty to one hundred preachers each year, there will be a mighty winning to Christ of the people. In the city of Rio where I am to do evangelistic work, the students do practical work in the churches and mission stations. Their work here will be a large factor in winning this city to Christ. The Seminary faculty is composed of Dr. Shepard, the president, Dr. Langston, the dean, Brothers Allen and Crabtree, who arrived last September. Also Dr. Inke who is in the states at present. The last man is not a missionary appointed by our Board, but has done the same work with his own people, the Letts, as well as the Brazilians. Time alone can tell the full significance of the work of the Colleges and Seminaries in Brazil. Evangelism will support them and they in turn will support evangelism.

When you pray for missions remember Brazil. And when you give you may know that you are helping to lift souls from darkness to light, from bondage and superstition, to liberty from death and destruction to life and peace through Christ Jesus our Lord and Master. And even more you are glorifying the name of Him who gave Himself that you might have these blessings.

#### SUBSTITUTION.

In a recent editorial on "Talking Straight" you referred to the substitutionary atonement of Jesus Christ. Let me give you a real incident illustrating this glorious truth.

I served as a Confederate soldier for over three years and was keenly alive to what was occurring. To my wonder I one day read of the following occurrence. Up in Missouri a Federal officer, General McNeal, was in command of troops in a section where Southern sympathizers resided. His soldiers had suffered from bushwackers, had been shot into by men secreted in fastnesses along the roads they travelled. In order to arrest this practice notice was given for the men of the country to assemble at a certain place. When they were thus collected certain men were ordered to march out in front of the line. Then it was announced to the assembled crowd that the few men who had stepped to the front were to be shot to death as a measure to prevent future bushwacking. Recognizing the awful tragedy about to be enacted a noble young man in the rear crowd spoke out to the officer in charge saying, "Sir, one of the men whom you are about to shoot has a family; they need him; will you not let me die in his stead?" He died accordingly: his was a substitutionary death for his friend.

Years after I read of this occurrence I was told by an old minister, Rev. Peter Tuoner, then pastor of our church, that this affair really thus happened as he lived at that time not far from that place in Missouri and heard of that event.

Another noteworthy incident of those Rebel Days comes to my mind. I read one day of a young lad in Little Rock, Arkansas, who had just been put to death by military authority because he would not reveal the name of the author of certain documents found in his possession. In September, 1918, I was in Little Rock, Arkansas, visiting my son who was an army surgeon at Camp Pike. One day I took his boy and set out to find, if possible, the grave where this noble youth lay buried. The sexton of the old cemetery had no trouble in pointing out the stone marking the resting spot of the noble lad "Dodds" who thus died.

J. C. ROBERT.

#### NEWS FROM EUROPE, INTERESTING AND SAD

J. F. LOVE, Cor. Sec'y.

Two interesting news items have come to my desk from Europe. One is in a brief note appended to a letter from Dr. Gill which reads:

"I forgot to chronicle the sad news that one of our Baptist preachers in Russia died with hunger. Our food did not come any too soon."

The other item is a letter from Dr. Rushbrooke informing me of the repeal by the Roumanian Government of the objectionable ordinance 15831 under which Southern Baptists have suffered persecution. Dr. Rushbrooke enclosed a copy of the letter which announces the revocation of this Ordinance. It is a historic document, and we give it in full as follows:

#### MINISTRY OF CULTUS AND ARTS

No. 2143

17th of January, 1922.  
Bukarest.

#### Herr Prefect

In connection with our circular no. 61835 of the 24th of December, 1921, by which absolute freedom is guaranteed the Baptist cult, we have the honor to inform you that the regulations contained in the Ordinance No. 15831 of the first of April, 1921 are entirely revoked.

We request you therefore to inform the government officials that full freedom is to be assured

to this cult in the whole land with due respect to the safety of the land and public morality.

MINISTER:

(Sgd) DUMITRESCU-BRAILA

General Director of Cultus:

(Sgd) Petre Jonescu.

Accuracy certified

(Sgd) A JAURA."

Surely Southern Baptists will in the light of the first sad incident stated above rejoice that they have contributed to the relief of great numbers of their starving brethren and sisters in Russia, and will regret that their relief was not in time to save many who could not wait for the arrival of food and clothing. And they will rejoice in the work which Dr. Rushbrooke had done in securing the repeal of an Ordinance which, if not intended to do so, was made a pretext for the limitation of the liberties of our people. This act of the Roumanian Government will, too, strengthen the strong bond which exists between America and Roumania. We doubt that their excellencies, Mr. Jonescu and Mr. Dumitrescu-Braila could have by any single act more strongly commended themselves, their administration, and their Government to the liberty-loving citizenship of America, than they have done in this act of repealing an ordinance which was an offense to the American conscience. The American conscience is not more sensitive to anything than it is to the invasion of the rights of the individual religious conscience by anyone whether he be an official of the state, or an official of some religious cult. Every true American will rejoice to learn that the officials of Roumania have risen to the high demands of an enlightened public conscience in favor of religious liberty for our Baptist people in Roumania and for everybody else on the same terms. Southern Baptists will, too, be grateful to Dr. Rushbrooke for his deep interest in Roumanian Baptists and his faithful presentation of their cause to the Roumanian officials.

(Whenever our people feel that they can in addition to their 75-Million Campaign pledges help in Russia, their contributions, as for all relief, should be sent to the Foreign Mission Board, Richmond, Virginia.)

#### BUSINESS IS GOOD

Sumner voted yesterday to put the Record in all the homes. Cleveland has agreed to thrash the question out in conference in the near future and put it in if possible. Pace appointed a committee to canvass the membership to put the Record in. Ruleville is seriously considering it. I spoke there last night. The pastor, R. C. Blalock announced at the close of my talk that he would not rest satisfied until the Record goes into all the homes of the membership. Thus the work goes on.

Shelby has renewed for all homes in the membership. May God richly bless our efforts. I think I am doing the work of my life.

J. R. G. HEWLETT,

Charleston, Miss.

#### "ORGANIZATION" (OR TEAM WORK)

I have been so impressed with the good of organized work, or team work, that I feel constrained to write what I believe to be the only successful way of carrying on the work that is given us to do. Before we begin to think too much about how to carry on our work, let's look into the Holy Word (for that is the way the Holy Spirit guides us in all truths) to find out what our work is. We hear so much talk about church work, good works, Christian work, mission work, etc., without explanation of what this work really is. If I should hire a man to work for me, I would certainly make it plain to him what kind of work I wanted him to do; and also how I wanted the work done. So we would not think for one moment that God would be more careless than I would: "For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them". (Eph. 2-10.) God hath before or

(Continued on page 6)

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## EDITORIAL

### MORE ON TALKING STRAIGHT

A great deal of confusion would be avoided and unnecessary discussion saved if people were always explicit in the terms used and clear in their definitions. We are reminded of this by a recent article in one of our Baptist papers from an old friend who speaks of the "revelation through Moses as imperfect, incomplete." The whole implication of the article is that the Bible itself as we have it today is imperfect and incomplete. We say the implication is to this effect for the whole article deals with the Bible as such and not simply the Old Testament.

The article is by Dr. E. B. Pollard of Crozer Seminary and is found in the Religious Herald of Feb. 23. He says, "My position is briefly this: The Bible was not written to teach science, etc." Later on he speaks of the revelation through Moses as imperfect, incomplete. Now there are two abuses of language here. One is that the language, which by one interpretation may be true of the revelation through Moses is not true of the Bible as a whole. Although we are left to infer that it is, and the application of the argument is to the Bible as a whole. This is written not to answer Dr. Pollard for our people have not seen his article, but to point out a common abuse of language and logic.

It is true that Jesus said the revelation of God as given in the Old Testament is not complete. But it is nowhere intimated that the revelation of God as given in both the Old and New Testaments is incomplete. On the contrary it is stated in very plain language that the revelation as given in the Bible including the New Testament is complete. Jesus said: "Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfill." That is to complete it. That this is what he meant is shown by what he says about the law against murder and adultery. He condemns not the overt act alone, but the sin in the heart. Now we believe that if he came to complete it, he did what he came to do. He did not leave it incomplete or in any sense unfinished. Jesus is the fulness of the Godhead in bodily form. He that hath seen him hath seen the Father. He says "I and the Father are one". He is "the effulgence of his glory and the very image of his substance." James in his epistle speaks twice of the "perfect law" that is of the completed revelation of the will and purpose of God. It is impossible in the nature of the case for any fuller revelation to be made than is made in the Son of God.

So that when we speak of the incomplete revelation it must not be supposed to apply to the New Testament. Some are fond of speaking of "progressive revelation" and that is another of

those phrases that need to be defined. Revelation is progressive up to Christ, but there can be no fuller revelation than is in Him. In the Epistle to the Hebrews we read, "God, having of old time spoken unto the fathers in the prophets in different ways and at different times, hath at the end of these days spoken unto us in His Son. That's the limit, John says, "Whosoever goeth forward and abideth not in the teaching of Christ, hath not God." The only progress that is possible to us now is the progress that is made in discovering by the light of the Holy Spirit the truth revealed and embodied in the Christ of the New Testament.

But there is a more serious error and danger in his loose talk about an imperfect revelation. The Old Testament is indeed an imperfect revelation of God only in one sense and that is that it is incomplete. It does not tell us all about God, nor all about the world. But what it does tell us is true. There is a vast difference between an account being incomplete and being erroneous. All that the Old Testament says is true, though there may be things that are true which are not clearly revealed in the Old Testament. The Old Testament does not mislead us as to facts, nor at to any truth. The Old Testament does not contradict anything in the Old Testament. It simply completes it. And yet some people use the word imperfect with reference to the Old Testament to discredit its statements. They confuse counsel with words. They use the word to discredit statements of the Old Testament. To the New Testament writers the Old Testament was the "Holy Scriptures" which "cannot be broken". The wiley manner of error is very much in evidence when people begin to talk about the Old Testament or the Bible being imperfect. The Devil can do no more dangerous work than to discredit the Word of God. "If the foundations be destroyed, what shall the righteous do?"

We do not feel like closing without saying that there is poetry in the Bible but the Bible is not poetry. There are figures of speech in the Bible but the Bible is not a figure of speech. There are places in the Bible where the world is spoken of as being founded upon the seas. There are places where it is said to be built upon pillars. But these are in books that everybody knows to be books of poetry, where figures of speech are expected, proper and beautiful. But the account of creation in Genesis is in a book that purports to be history. If it is not history it is a fraud. If it is history and was written by holy men as they were borne along by the Spirit of God, then there is nothing left for us to do but to accept it and seek to interpret it and defend it against all the theories of men and scoffers.

### WILLIAM JENNINGS BRYAN ACCEPTS INVITATION TO SPEAK AT THE SOUTHERN BAPTIST CONVENTION, JACKSONVILLE, FLORIDA

Our Southern Baptist people will be glad to know that Honorable William Jennings Bryan, former Secretary of State, devout Christian and world citizen, has accepted an invitation to speak at the approaching Convention, Jacksonville, Florida, pending the report of the Commission on Social Service. Mr Bryan has spoken before many of the great denominational gatherings but hitherto has not spoken to the Southern Baptist Convention. The writer has had the matter at heart for some time. Recently a letter was addressed to Mr. Bryan and his letter of acceptance is now at hand. He promises to be present on the last day of the Convention. It will make the last day one of the great days of the feast. It goes without saying that not a single messenger will leave before that climacteric hour unless called away by most urgent matters.

A. J. BARTON.

Alexandria, Louisiana.

The people of Eupora and of Webster County give up Prof. J. G. Chastain, Jr., with much reluctance from the Consolidated school and the County Agricultural High School. He will go at the conclusion of this session to take charge of the school at Leland.

### SOME REASONS WHY

I am going to pay my pledge to the 75 Million Campaign and add something to it.

1. Because there are about 200 orphans in the Home in Jackson that are dependent on it for their bread and their proper training for life.

2. Because the Baptist Hospital in Jackson has an indebtedness of \$70,000 which can only be paid off by means of the pledges; the Hospital in Memphis has made a large addition to be paid in this way; the hospital for tubercular patients in El Paso must be paid for in this way, and a hospital in New Orleans can be built only by a full payment of pledges.

3. Because Mississippi College can increase its endowment in no other way; Blue Mountain and Mississippi Woman's College wait on the payment for their enlargement; Clark College depends on it for meeting pressing obligations. Our Seminaries and the Bible Institute are waiting on it now for necessary buildings.

4. This year's obligations of our State Board for mission work and church building are \$100,000. I am personally responsible for a part of it.

5. Because our old preachers have had their allowance reduced and are passing their declining days in poverty, because there is no adequate fund for them.

6. Because the Home Mission Board has had to slow down its work and refuse to help many places on account of a debt of three quarters of a million, brought about by the failure of some others to meet their pledges.

We are in receipt of a volume by Dr. Wm. H. Weathersby of Mississippi College, a book of 200 pages entitled, "A History of Educational Legislation in Mississippi from 1789 to 1860". It is prepared with his characteristic thoroughness, care and exactness. It covers a field not hitherto traversed and so necessitated much original research and investigation. Dr. Weathersby specialized in Education at the University of Chicago, and is now at the head of that department in Mississippi College. It covers an interesting field and ought to be consulted by those interested in Education in the state, and would be specially valuable to those responsible for present day legislation. It is a book for the thoughtful and could very well be included in the course of required reading in the colleges.

The General Education Board of New York and the Rockefeller Foundation make conditional gifts to educational institutions. In one case at least donations are made to schools on condition that none of the money shall be used in theological instruction. Nobody justly finds fault with them. They have a right to attach conditions to their gifts, and we haven't heard of any of the gifts being declined. But isn't it funny that when a man wants to give money to the American Baptist Home Mission Society of New York, some Northern Baptists and a few other folks say that it should not be accepted because the giver attaches the condition that none of the money should be used to pay men who deny the inspiration of the Bible or the substitutionary atonement.

The editor spent three days with the pastors of Webster County and the Baptists in Eupora in a Bible Institute last week. Pastor L. A. Moore of Louisville was also on the program and rendered helpful service. Many pastors were present and all had part in the work of the institute. All of us were blessed in the meeting. The local attendance was good. Pastor N. A. Edwards is already everywhere commended for the beginning he has made in the work of the church. There will be a meeting of pastors and representative laymen of the county at Walthall on Monday after the first Sunday in March to project and press the round-up in the interest of the spring campaign.

The Baptist Record Campaign and the Tithing Campaign are alike in that they will never end. If you want a job for life get busy working on these campaigns.

# State-Wide Speaking Campaign-75 Million Campaign Round-up

## Scarborough--Gray--Dement--Crutcher--Carroll--Many Others Coming

### SPEAKING ENGAGEMENTS

The following speaking engagements in the interest of the 75 Million Campaign Round-Up have been arranged, subject to approval of the churches and pastors. There will be some adjustments made, but not many.

Rev. J. A. Barnhill, Sumner, Miss.—Glendora, March 23, night; Webb, March 24, night.

Rev. W. Rufus Beckett, Philadelphia, Miss.—Neshoba, March 21, night; Decatur, March 22, night; Stratton, March 23, night; McDonald, March 24, night; Stallo, April 20, night; Deemer, April 21, night.

Rev. J. L. Boyd, Biloxi, Miss.—Bond, April 10, night; Wiggins, April 11, night; McHenry, April 12, night; Saucier, April 13, night; Lyman, April 14, night.

Dr. Webb Brame, Drew, Miss.—Doddsville, March 21, night; Blaine, March 22, night; Sunflower, March 23, night.

Mr. J. E. Byrd, Mt. Olive, Miss.—Pine Grove, Jones County, April 2, 11 A. M.; Ellisville, April 2, night; Sumrall, April 9, 11 A. M.; Clyde, April 9, night.

Dr. C. C. Carroll, New Orleans, La.—Poplarville, March 26, 11 A. M.; Picayune, March 26, night; East McComb, April 9, 11 A. M.; South McComb, April 9, night.

Dr. J. R. Carter, Jackson, Miss.—Georgetown, March 5, 11 A. M.; Robinwood, March 5, night; Oakvale, March 12, 11 A. M.; M.; New Hebron, March 19, night; Money, March 26, 11 A. M.; Oak Street, Greenwood, March 26, night; Hamburg, April 2, 11 A. M.; Hamburg, April 2, night; Sturgis, April 9, 11 A. M.; McAdams, April 9, night; Carpenter, April 16, afternoon; Learned, April 16, night; Knoxo, April 23, 11 A. M.; Mesa, April 23, night.

Dr. G. H. Crutcher, New Orleans—Crystal Springs, March 26, 11 A. M.; Brookhaven, March 26, night; Lumberton, April 23, 11 A. M.; Columbia, April 23, night.

Dr. B. H. DeMent, New Orleans—Summit, March 19, 11 A. M.; Mars Hill, March 19, afternoon; First Church, McComb, March 19, night; Magnolia, April 2, 11 A. M.; Osyka, April 2, night; Brookhaven, March 5, night.

Dr. W. E. Denham, New Orleans—Gloster, April 9, 11 A. M.; Centerville, April 9, night; Second Church, Gulfport, April 2, 11 A. M.; Biloxi, April 2, night.

Rev. W. E. Farr, Grenada, Miss.—Scobey, March 28, night; Tillatoba, March 29, night; Oakland, March 30, night; Enid, March 31, night.

Dr. J. D. Franks, Columbus, Miss.—Shuqualak, April 4, night; Wahalak, April 5, night; Scooba, April 6, night; Electric Mills, April 7, night.

Dr. B. D. Gray, Atlanta, Ga.—Hazelhurst, April 13, night; Mississippi College, April 14, night; First Church, Jackson, April 16, 11 A. M.; Second Church, Jackson, April 16, night.

Rev. T. W. Green, Jackson, Miss.—Wesson, March 5, night; Magee, March 12, 11 A. M.; D'Lo, March 12, night; Taylorsville, March 19, 11 A. M.; Mendenhall, March 19, night; Gatesville, March 26, 11 A. M.; Rockport, March 26, night; Utica, April 2, 11 A. M.; Raymond, April 2, night; Mize, April 9, 11 A. M.; Florence, April 9, night; Star, April 16, 11 A. M.; Edwards, April 16, night; Pickens, April 23, 11 A. M.; Terry, April 23, night; Davis Memorial, Jackson, April 30, 11 A. M.; Griffith Memorial, Jackson, April 30, night.

Dr. R. B. Gunter, Jackson, Miss.—Flora, March 5, night; Bentonla, March 5, afternoon; Drew, March 12, 11 A. M.; Ruleville, March 12, night; Sumner, March 19, 11 A. M.; Tutwiler, March 19, night; Cleveland, March 26, 11 A. M.; Shaw, March

26, night; Tunica, April 2, 11 A. M.; Clarksdale, April 2, night; Lambert, April 9, 11 A. M.; Marks, April 9, night; Durant, April 16, 11 A. M.; Mt. Olive, April 16, night; Grenada, April 23, 11 A. M.; Charleston, April 23, night; Clinton, April 30, 11 A. M.; Second Church, Jackson, April 30, night; Johnston Station, April 18, night; Liberty, April 19, night.

Dr. R. A. Kimbrough, Blue Mountain, Miss.—Calhoun City, March 5, 11 A. M.; Derma, March 5, night; Nettleton, March 12, 11 A. M.; Potts Camp, March 12, night; West Corinth, March 19, 11 A. M.; Taate Street, Corinth, March 19, night; Myrtle, March 26, 11 A. M.; Aberdeen, April 2, 11 A. M.; and night; Houston, April 9, 11 A. M.; Houlika, April 9, night; Baldwin, April 16, 11 A. M.; Boonville, April 16, night; Iuka, April 23, 11 A. M.; Corinth First Church, April 23, night.

Dr. H. M. King, Jackson, Miss.—Coffeeville, April 11, night; Water Valley, April 12, night; Oxford, April 13, night; Holly Springs, April 14, night.

Rev. J. R. G. Hewlett, Charleston, Miss.—Rome, March 12, 11 A. M.; Inverness, March 12, night; Batesville, March 19, 11 A. M.; Hernando, March 19, night; Carrollton, March 26, 11 A. M.; North Carrollton, March 26, afternoon; Kilmichael, March 26, night; Como, April 2, 11 A. M.; Coldwater, April 2, night; Lula, April 9, 11 A. M.; Lyon, April 9, night; Ruleville, April 16, 11 A. M.; Dockery, April 16, afternoon; Isola, April 16, night; Farrell, April 23, 11 A. M.; Jonestown, April 23, night.

Dr. P. I. Lipsey, Jackson, Miss.—West, March 5, 11 A. M.; Goodman, March 5, night; Lexington, March 12, 11 A. M.; Tchula, March 12, night; Valden, March 19, 11 A. M.; Canton, March 19, night; Pelahatchie, March 26, 11 A. M.; Forest, March 26, night; Lake, April 2, 11 A. M.; Morton, April 2, night; Collins, April 9, 11 A. M.; Seminary, April 9, night; Port Gibson, April 16, 11 A. M.; Fayette, April 16, night; Bogue Chitto, April 23, 11 A. M.; Central McComb, April 23, night; Immanuel, Hattiesburg, April 30, 11 A. M.; Fifth Avenue, Hattiesburg, April 30, night.

Dr. W. T. Lowrey, Blue Mountain, Miss.—Falkner, March 5, 11 A. M.; Ripley, March 5, night; Verona, March 12, 11 A. M.; Okolona, March 12, night; Amory, March 19, 11 A. M.; Shannon, March 19, night; Byhalia, March 26, 11 A. M.; Olive Branch, March 26, night; Philadelphia, April 2, 11 A. M.; Noxapater, April 2, night; Tishomingo, April 9, 11 A. M.; Belmont, April 9, night; Kosciusko, April 16, 11 A. M.; Ackerman, April 16, night; Maben, April 23, 11 A. M.; Louisville, April 23, night.

Dr. Harry Leland Martin, Indianola, Miss.—Pontotoc, April 2, 11 A. M.; New Albany, April 2, night; Blue Mountain, April 3, 11 A. M.; Ecu, April 3, night; Tupelo, April 4, night; West Point, April 5, night; Columbus, Second, April 6, night.

Rev. H. T. McLaurin, Newton, Miss.—Union, March 5, 11 A. M.; Montrose, March 5, night; Mathiston, March 12, 11 A. M.; Weir, March 12, night; Chunky, March 19, 11 A. M.; Hickory, March 19, night; DeKalb, March 26, 11 A. M.; Artesia, March 26, night; Mantee, April 2, 11 A. M.; Eupora, April 2, night; Louin, April 9, night; Brooksville, April 16, 11 A. M.; Macon, April 16, night; Quitman, April 23, 11 A. M.; Shubuta, April 23, night.

Rev. W. H. Morgan, Leland, Miss.—Boyle, March 21, night; Skeen, March 22, night; Pace, March 23, night; Benoit, March 24, night; Beulah, March 28, night; Rosedale, March 29, night; Gunnison, March 30, night.

Dr. D. M. Nelson, Jackson, Miss.—Merigold, March 5, 11 A. M.; Shelby, March 5, night; India-

nola, March 12, 11 A. M.; Indianola, March 12, night; Natchez, March 19, 11 A. M.; Prentiss, March 19, night; Duck Hill, March 26, 11 A. M.; Winona, March 26, night; Starkville, April 2, 11 A. M.; Columbus First Church, April 2, night; Duncan, April 9, 11 A. M.; Hollandale, April 9, night; Belzoni, April 16, 11 A. M.; Moorhead, April 16, night; Sardis, April 23, 11 A. M.; Senatobia, April 23, night.

Rev. A. L. O'Brian, Hattiesburg, Miss.—Moss Point, March 5, 11 A. M.; Pascagoula, March 5, night; Stonewall, March 12, 11 A. M.; Pachuta, March 12, night; Purvis, March 19, 11 A. M.; Purvis, March 19, night; Ocean Springs, March 26, 11 A. M.; Perkinston, March 26, night; Wausau, Laurel, April 9, 11 A. M.; Richton, April 2, night; New Augusta, April 9, 11 A. M.; Lucedale, April 9, night; Enterprise, April 16, 11 A. M.; Waynesboro, April 16, night; Bay St. Louis, April 23, 11 A. M.; Handsboro, April 23, night.

Dr. M. O. Patterson, Clinton, Miss.—West Laurel, March 19, 11 A. M.; Kingston, Laurel, March 19, night; Greenwood, April 9, 11 A. M.; Itta Bena, April 9, night; Rolling Fork, April 16, 11 A. M.; Vicksburg First Church, April 16, night.

Rev. S. G. Pope, Belzoni, Miss.—Swiftown, April 3, night; Morgan City, April 4, night; Schlater, April 5, night; Midnight, April 6, night; Louise, April 7, night.

Dr. Frank Moody Purser, Hazelhurst, Miss.—Saratoga, March 28, night; Weathersby, March 29, night; Shivers, March 30, night; Pinola, March 31, night.

Rev. J. B. Quin, Prentiss, Miss.—Hathorn, March 22, night; Pinebur, March 23, night; Baxterville, March 24, night; Arm, March 21, night.

Dr. R. L. Scarborough, Fort Worth, Texas.—Leland, March 5, 11 A. M.; Greenville, March 5, night; Jackson First Church, March 6, night; Mississippi College, March 7, 11 A. M.; Yazoo City, March 7, night; Clarke College, March 8, 11 A. M.; Meridian, March 8, night.

Rev. W. A. Sullivan, Okolona, Miss.—Egypt, April 10, night; Van Vleet, April 11, night; Parkersburg, April 12, night; Gershorn, April 13, night; Algoma, April 14, night.

Rev. J. E. Wills, Hattiesburg, Miss.—Eastabutchie, March 27, night; Moselle, March 28, night; Sandersville, March 29, night; Heidelberg, March 30, night.

Rev. Owen Williams, Brookhaven, Miss.—Bude, March 12, 11 A. M.; Lusien, March 12, night; Meadville, March 19, 11 A. M.; McCalls Creek, March 19, night; Bassfield, March 26, 11 A. M.; Carson, March 26, night; Norfield, April 2, 11 A. M.; Fernwood, April 2, night; Silver Creek, April 9, 11 A. M.; Monticello, April 9, night; Roxie, April 16, 11 A. M.; Eddiceton, April 16, afternoon; Foxworth, April 23, 11 A. M.; Tyler, town, April 23, night.

### ATTENTION SECOND DISTRICT

The fourth Annual Session of the Woman's Missionary Union of the Second District will be held in Clarksdale, March 6-7, opening the evening of the 6th.

Miss Mallory, Corresponding Secretary of the Woman's Missionary Union of the Southern Baptist Convention and several of our leading state workers will be present. All ladies of the Second District please take notice and send in your names as delegates to Mrs. M. C. Vick of Clarksdale, chairman of the Entertainment Committee.

Pastor W. B. Holcomb expects to begin a meeting at Wesson on April 23, having to his help his son, Rev. H. R. Holcomb of Mansfield, La. Prayer is requested.

desired that His work should be carried on by us. And when I say "us" I mean saved people, brethren and children of God. Not all the work that is being carried on in God's name is God's works. But only the work of "the saved". Surely then if we are "the saved", the redeemed, and the chosen of God, to carry on his work on earth. Surely he has not left us to guess what he wants us to do.

It befores us then to search and find what he would have us to do. "Study to show thyself approved unto God, a workman that needeth not to be ashamed" (2 Tim. 2:15). It is the advice we have from the Apostle Paul. Let's go back a little further yet, and find when this work was turned over to man, and why it was. Our Savior, Priest and King explained this so plainly; that he must go away, back to the Father's throne; and that it was needful for him to go away, so that he could send another Comforter, who would take up the things of Christ and show them unto us. Now when he had returned unto the Father, and the Holy Spirit came down to man, then it was that the work of Christ was delivered unto man. But not to all men, but to them that had the Holy Spirit with them, to guide them in all truths. Now next what was that work that our Lord has so graciously entrusted to us (with the support and guidance of the Holy Spirit) to do?

Here it is: "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). That is our commission. It is given to the church; and all the work we are taught to do is to spread the news that the work is finished, not to carry on the work that the Lord began, but to proclaim to the world that the work was finished on the cross. And that whosoever believeth on that precious name who had finished the work, should become recipients of the eternal righteousness, imputed to us by faith in him who finished the work. Now this being the work assigned to us, how are we all to help, seeing that we are not all preachers? If the preaching of the gospel of the finished work is all we are commanded to do, then where is the work of all the host of laymen who cannot preach? "It pleased God through the foolishness of preaching to save them that believed." "And how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward."

Now we can plainly see that it is the duty of us who cannot preach to send them that can preach. And how do we send them? It is so plain. There is only one thing for us to do; and that is support them. There are only two ways needful to support them; and that is with our prayers and money. So then if it is our prayers and money that they need, and we furnish them, then we too, are preaching the gospel through them. We are plainly taught to assemble ourselves together in prayer: "Where there are two or three gathered together in my name, there will I be to own and to bless" is the words of our Lord.

"Where there is unity there is strength" and we are also taught not to be slothful in business, but fervent in spirit, and to do all things decently and with order. And to carry on these teachings we must have system. We need prayer meetings, and business meetings. We should pray earnestly, and give liberally. There has never been a business establishment carried on in this world that ever succeeded without system. And you would not for one moment think that God would let men be wiser than he.

So God established a system of giving under the priesthood of Melchisedec. God knew that system was the only way to carry out any work successfully; and as Abraham was, the chosen man through whom all the nations of the world were to be blessed, he delivered to Abraham the system

of giving that would surely bring success. Then we know that tithing is a good system even if God did not require it. Jacob tithed and the Lord abundantly blessed him. Why? Because he adopted God's system of giving. We know that tithing is righteous, because we know that God's law is righteous. And the law given to Moses (by God himself) contained tithing in the Levitical priesthood, as his own system of giving. Paying tithes was always to the priest. Melchisedec received tithes. The Levitical priest received tithes; the Lord Jesus Christ is our high priest, after the order of Melchisedec. So let's pay our tithes now, to carry on the work of our high priest (the Lord Jesus Christ).

So then if tithing was God's own system of giving under the first priesthood Melchisedec, and Abraham, the father of the faithful paid tithes to him, and then if tithing was God's system of giving under the priesthood of Levi and God's chosen people paid tithes to Levi (the Levitical priesthood) then why should it not follow that tithing is still God's system of giving now under the priesthood of our blessed Lord and Savior. Then we need organization, or team work to carry on this work. It is a shame for us to ever let it become necessary for our preachers to lose time from preaching the gospel to attend to the work that is so righteously assigned to us as laymen. I know that it is necessary at times for our preachers to leave off the gospel and feed the sheep. But it is our fault that it ever becomes necessary. Of course it is necessary at all times to feed the lambs (newborn babes in Christ) but we as laymen could easily do that. Just because we cannot preach is no reason why we should not teach. We can all become teachers and edify. But preachers should not be hindered from preaching the gospel.

It is a shame how our preachers are neglecting the gospel, working with us trying to get us organized into co-operation through team work.

The Apostle Paul hated to mention these things because he knew it would hinder the gospel. You preachers are making a mistake anyway; laying the gospel down and continually hammering away on us. Christ told Peter to feed the sheep, not to knock on them and scold them. And if you would drop a little food occasionally, and then keep right on with your God-given ministry of preaching the gospel to all nations, possibly God would bless your work more. I'm quite sure that so many goats would not find their way into the fold; because the sheep are gathered into the fold by hearing the gospel, not by listening to lectures.

But now I'm scolding you, so I will quit it and go back to my duty. Let's see if our Lord didn't believe in organization, and team work. The first thing he did was to select a team of twelve men. And where did he go to find them? Mark this for it is the eternal truth: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty; and base things of the world and things which are despised hath God chosen. Yea and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus who of God is made unto us, wisdom and righteousness, and sanctification, and redemption that according as it is written, He that glorieth let him glory in the Lord". (1 Cor. 1:26-31).

He went among the common people and organized his team. We find him sending them out, and he did not go with them in person but with power. Later we see him organizing a company of seventy, and sent them out without him, but not without his power. We are now without him just as they were, but not without his power. He wanted to demonstrate his power through them. He wants to demonstrate his power now through us. They worked in teams and had system about their work, and they were successful. That is to teach us a lesson that if we should be successful we need

what the seventy had, the power of God, organization and system.

Suppose we had a little team, say of six men, in each church in Mississippi who had the power of God with them, by consecration, prayer and giving systematically. Would our preachers have to lose any time from preaching the gospel?

A few days ago I attended an old fashioned log-rolling, with about thirty or forty men with hand sticks. It was cut over land and had lots of logs and poles on it. The logs and poles were carried by the men and piled up in great piles, or heaps, so that they could easily be burned and the ground made ready for the plow. There I was impressed with the thought that "with unity there is strength". A task that would have been impossible for one man was soon accomplished with a company of men.

The company was divided into about three squads. They worked like trained men, indeed they were trained because in that neighborhood log rollings are a frequent occurrence. In each squad one man was a leader, not a boss, for these men were not hired men but invited. Each leader had a willing partner, who toted with him on the other side of the log. The hand sticks were made of strong hickory trimmed nicely and seasoned, with each end tapered to a nice hand hold. The sticks were about six feet long, just the right length for one man on each side of the log to get a good hand hold on the end with one hand of which he had a strong strap around his wrist, called a wrist band, to slip over the end of the stick to help out in holding so that if the grip of his fingers gave away he could still hold and carry the mighty weight that lay in his hand.

The sticks were placed on the ground, one behind another as close together as the men could comfortably walk, then the log was rolled out of its bed on these sticks. The men would gather around the log, each man knew his place. The leader on the right of the log at the front, his partner on the other side, then two men were chosen for seconds. They were to tote with the second stick. Then the third and fourth etc., until enough men were around to carry the log. It was real interesting. The word was given by the leader, each man slipped his strap over the end of the stick, the word was given, "ready". Then the shout, "Let's go". The log in an instant was lifted high into the air, the men would slowly walk with the pride of their strength, to the heap where it was laid. The leader would walk back to the next log, the men following. It was carried on decently and with order. The work was by no means a drudgery, but a pleasure.

As I was thinking about it the thought struck my mind: what power there is in team work, when each man knows his place, and the thought occurred to me, if this will work so nice in a log field why not in the church? Someone might ask the question, if prayer and money is the system of the work, what about the humble believer who is too timid to lead in prayer, or the poor man who has no money scarcely to give. How have they any place to work?

That question too was solved in my mind in the log field. We had an old man there who had worn himself out in former days with doing just such hard labor as the boys were doing. Did he stay at home because he could not lift logs any more? No, he loved to see it. It did his old heart good to see the work going on. Around with the boys he would go, encouraging them, advising them, planning for them where to make the heaps. The boys loved him, had confidence in him, because they had seen him at the log, years ago, and they knew he was worthy to advise and his presence was a help.

Continued on page 10

W. H. Barrett, who was pastor at Mount Olive and Seminary for four years and who has just closed two year's work as Enrollment Field Worker, in Georgia, has recently been called to the East Atlanta Church.

# MISSISSIPPI WOMAN'S MISSIONARY UNION

## OUR STATE OFFICERS

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 Young People's Leader—MISS FANNIE TRAYLOR, Jackson  
 College Correspondent—MISS MARY RATLIFF, Raymond  
 Training School Trustee—MRS. J. L. JOHNSON, Hattiesburg  
 Margaret Fund Trustee—MRS. W. J. DAVIS, Jackson  
 Mission Study Leader—MRS. H. J. RAY, Grenada  
 Personal Service Leader—MRS. J. HENRY F. BROACH, Meridian  
 Stewardship Leader—MRS. P. B. BRIDGES, Jackson  
 White Cross Work—MRS. HENRY F. BROACH, Meridian  
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson  
 Treasurer—MISS M. M. LACKEY, Jackson  
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson

When this issue of the Record reaches you our District Meetings will have begun. If you cannot attend, my sister, won't you remember to pray for each meeting? We are counting on you to help.

Our hearts are all aching in sympathy for our beloved friends and co-workers, the Burns family of Brandon, over the tragic death of the son and brother in the awful airship catastrophe at Norfolk this past week. Cole, as we knew and loved him in Mississippi College left hosts of friends everywhere who mourn his untimely death. At this writing his dear little wife and baby son are somewhere on their way back home to Clinton.

Our hearts go out in deepest sorrow too for our beloved Mrs. Watts in Indianola who is waiting with such aching heart for the remains of her boy to be brought home from the same wreck. May the dear Father be close to all who must know such suffering.

We still have some tags for Russian relief packages. Send for and use them. It is with joy that we learn of the funds that are being sent on also for the purpose of feeding the hungry. So many Sunbeam Bands are doing their faithful bit in the support of a child.

Our Mission Study work is becoming of absorbing interest in many societies. Calls are coming daily for certificates and seals. Let the good work go on. May it cease to be said of us that this people perish for lack of knowledge.

Once again we call for the attendance of each and every sister who can possibly do so on the District Meetings. Perhaps you cannot attend your own because of distance or for some other reason; then try and make it convenient to be at one of the others. Remember these meetings are to be feeders to our State Meetings which come so early in April at Water Valley.

A LETTER FROM MISS PEARL CALDWELL  
 Pingtu, China, Jan. 16, 1922.

You dear precious Miss Lackey:—  
 What can I say! Those wonderful books! How I do appreciate them. I came in from the country just before Christmas, and here they were with your dear letter. You good people just cannot know how I do appreciate every one of them. And not only myself but the entire Station, for they are going the rounds and everyone is enjoying them. We read aloud at night too. I tell you I think I never had such a glad surprise. Please do thank all who had a part in sending them. And the religious books were oh, so appreciated too. You did make such grand selections all the way through.

Then just a few days ago those dear ladies of the Jackson Second Church ("Pearl Caldwell" Circle) sent that lovely box. I just do not know how to thank all these dear friends enough. In the box was your "Laborers Together." You precious partner, I always knew that you loved us but never

realized it quite so much as I did after I read your book. A grand book for the people at home to read; it gives them such a good picture of China. I am glad indeed to have this book.

You know that a great deal of my time is spent right out in the country with the people. Sometimes it is days and weeks and sometimes as much as two months at a time that I do not hear a syllable in my mother tongue. You may think it strange but sometimes when I have led meetings and visited in homes, and talked to this one and that one, strengthening here, and teaching there—well, sometimes I need something to rest my mind a bit. And when I can go into my own little room, away from the constant gaze, if I can pick up something like one of these books and read a bit—IT HELPS. Then I am refreshed for work again. I do not think you dear people ever can know how much good these books are doing, and will keep on doing. I should have written this sooner but have had two weeks study with our Bible women since Christmas, so just could not get at it.

I am closing this with some lines my co-worker, Miss Bonnie Ray wrote for me regarding the books. She enjoys them ALONG WITH the rest of us: They came twenty strong on Christmas Day, From a Land that I love so far, far away. But not a word was spoken as into my home they came, Nor would they hear if I called them by name.

In this land of things so opposite from the land of my birth, It did not surprise me that they came not with mirth; For they have messages that will help me for many a day, If in their company I constantly stay.

They will tell me of people like some I know, Of others so noble I would like them grow; Some come with counsel from His Throne of Grace; Oh, it is great these friends to embrace.

As often alone in this work of His choice, Far from anyone with my native land's voice, I'll raise my heart in thankfulness for your thoughtfulness dear, For sending these friends to comfort and cheer. Gratefully, lovingly, PEARL CALDWELL.

## A WORD FROM OUR MRS. BALL

We have just completed "Laborers Together" as our mission study book. It was a treat and our examination is over. My papers came back "100 per cent." We are so grateful for the valuable information and do hope many other classes will enjoy the book as we did. Know you feel happy to be able to give so much happiness to so many, and we all send our sincere thanks.

Devotedly,  
 MRS. MARTIN BALL,  
 Paris, Tenn.

## THE WEEK OF PRAYER AT WATER VALLEY

The W. M. U. of our church observed the January Week of Prayer. The members of each circle which are five, rendered the program assigned for the day, the Mission Study Leader officiated. Some of these ladies had never presided in a meeting, until elected officers for the year. The programs were ably presented and as we caught a glimpse of the great world need, our hearts were heavy. We feel impelled to increase all activities to meet the demands.

The Saturday program rendered by the G. A. was an inspiration and encouragement to make greater efforts to teach and train the young people in leadership and service in the Kingdom Work. It seems the problem of leadership will soon be solved, as we note the wonderful progress attained.

Truly the Lord was in our midst; we felt His

abiding presence and enjoyed sweet fellowship. \$20.00 was contributed to the Lottie Moon Offering.

There are wonderful possibilities in our own little city, county and state. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into His harvest."

We are expecting greater blessings from the March Week of Prayer, which will be only a foretaste of heavenly experiences and lasting benefits, through power of our Lord and Savior, at the W. M. U. Convention in April. We urge as large attendance as at any former meetings; we will amply provide for all who come.

MRS. J. R. MARKETTE,  
 Cor. Sec'y, Water Valley.

## THE WOMEN AND PRAYER

For many years the Baptist Woman's Missionary Union, Auxiliary to the Southern Baptist Convention has observed a season of prayer for Foreign Missions in January, for Home Missions in March, and State Missions in September, calling these seasons "Self-Denial Week", bringing a "Thank Offering" each time. Thousands of faithful members gather every day for a week, and where the week is not observed, an all-day meeting is held; to study carefully every phase of Baptist work and to pray earnestly for our missionaries and their work. Someone has said, "Therein lies the strength and success of the Woman's Missionary Union, they are faithful in prayer."

Not only are seasons of prayer observed, but daily prayer. Each day they are united in one petition that God will use, bless, strengthen and help the missionary, whose name appears on the Daily Prayer Calendar. Each morning at nine o'clock in every W. M. U. State Headquarters, the morning watch is kept and the day's work is accomplished with the leadership of our Lord. Union workers also keep a Cycle of Prayer throughout the year—praying once each week for a different object each day of the week. The question is asked in Luke 18:8, "When the Son of Man cometh shall He find faith on the earth?" Our Union answers, "We have kept the faith and believe that men ought always to pray;" and indeed Christ will find faith among the women.

We are now approaching the Week of Prayer for Home Missions, March 5-11, 1922. We appeal to our women to attend every meeting and help make this a gracious time.

We appeal to our pastors to "help those women who labor with them in the Gospel". Encourage them to observe the week and invite the brethren to pray with them.

Dr. J. E. Sammons of Rome says: "Too much cannot be said of the W. M. U.'s Week of Prayer. They have always had my deepest sympathy and appreciation. The pastor who does not help and take a part and give the women in his church a word of encouragement at this time has missed a blessing for himself and his church."

"During the week of Prayer for Foreign Missions at Rome, Ga., Emmett Stephens opened the week with an address on Sunday and then each day the interest grew and when on Wednesday evening the women had charge of the prayer service, there were 150 present and the enthusiasm ran higher and higher until one layman was impressed to support a missionary and that missionary will soon be sent to the foreign field. These 'Weeks of Prayer' are indeed 'seasons of refreshing, loving, loyal service for Jesus' and our prayers, as pastors, should be prayers of gratitude for the Christian women in our churches who believe in prayer."

Make March 5-11 the greatest week in the history of your church. Pray that America, our land, will be saved, that she may save the world!

—Maude Powell in Christian Index.

WOMAN'S WORK.

Sermon by Ben Cox, Sunday morning, Feb. 12, 1922

I am very glad to accept the invitation of the Women's Auxiliary of this church to make some remarks this morning on the subject of Woman's Work. These words "Woman" and "Work" are very naturally partners. They associate very easily.

Elsie Duncan Yale puts it this way:

She rises up at break of day,

And through her tasks she races;

She cooks the meals as best she may,

And scrubs the children's faces

While schoolbooks, lunches, ribbons, too

All need consideration,

And yet the census man insists

She has "no occupation".

When breakfast dishes all are done,

She bakes a pudding, maybe;

She cleans the rooms up one by one,

With one eye watching baby;

The pending pile she then attacks,

By way of ventilation

And yet the census man insists

She has "no occupation".

She sits for a little while,

Then presses pants for daddy;

She welcomes with a cheery smile

Returning lass and laddie,

A hearty dinner next she cooks

(No time for relaxation),

And yet the census man insists

She has "no occupation".

For lessons that the children learn

The evening scarce is ample;

To "mother dear", they always turn

For help with each example.

In grammar and geography

She find her relaxation,

And yet the census man insists

She has "no occupation".

Woman is making good in a wonderful way. She is making good in office. Many instances of this could be given if we had time. For instance, in Washington, Pa., you find serving very successfully and efficiently three women, Mayor, Prosecuting Attorney and Judge. In Thayer, Kan., two widowed grandmothers, three housewives and a telephone operator were elected to administer the affairs of the town of four hundred people. You were impressed when an accomplished Tennessee woman was elected to take the place of her husband who had died in Senate. You were also impressed, I am sure, as you read of Honorable Amy Kaukonen, a 25-year old woman who is doing more for Fairport, Ohio, than anyone else has been able to do for some time. She was elected on the platform of getting the bootleggers out of business, and it is reported that "A few weeks ago the bootleggers did a rushing business and didn't care who knew it. They were preparing to make 1922 their 'big year.' Then Amy Kaukonen became a candidate and announced her intention to run the bootleggers out of the town. Denizens of the rum world wondered at first. Then they worried. And now that she's in office, the bootleggers are scared. 'It's queer', says one old-timer, 'She hasn't had a chance to start action against the raisinjack boys, yet they've gone into hiding'."

Let us heed the words of Paul: "Therefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Some of us may be weighted down with possessions. Some of us may be weighted down with practices. Dr. D. . . . ne of our pastors told us when he preached down stairs Friday, of his experiences at the wonderful conference held at Moody's Bible School last week. He said one of the speakers emphasized the fact that many of the consecrated girls who were studying there go out and look after the children of some rather prominent families when they wish to be absent

at night. When one of these prominent mothers met her little daughter at the breakfast table one morning she was shocked to hear the little girl say, "Mama, I am not going to the dancing school anymore." And still more surprised was she when the little girl told her that she had given her heart to Jesus. She found that it was because of the influence of the Moody school girl who had been there taking care of the little one. So much impressed was this mother that she went to the school and said, "I wish to meet the young lady who has done this for my daughter." Yes, we may be weighted down with very foolish and sometimes sinful practices. Let us lay aside every weight. Our church cannot be what it ought to be unless we make a clean breast of the whole matter and render whole-hearted service.

It is very often the little seemingly insignificant things that keep us back and keep us down. Last summer I occupied a large sleeping porch in the parsonage alone, although there is room on it for five beds. There was just one mosquito on that porch that caused me lots of trouble, yet I never could find him. I went to the druggist and asked him what I could do about the matter. He said, "About all you can do is to starve his for water." I told the cook to be careful when she went in to make the bed and to be sure that the door was closed all the time. We did so for several days and yet we failed to starve him, and again I heard that measly whining sound which is so annoying. I was very sorry that I was alone for if there had been others on the sleeping porch they could have helped entertain this mosquito. Just one little mosquito! If he had been a foot long I would have had no trouble finding him.

You remember David Livingstone, the great missionary, when he was in Africa wrote, "It is not the lions, the tigers, the jaguars that bother us, but it is the little chiggers that we cannot see that give us the trouble." Cast out these little things that hold you back. These little sins. These little practices.

Late in the life of William Booth, the wonderful founder of the Salvation Army, somebody said to him "Tell us about the secret of your wonderful success." Mr. Booth simply replied, "Early in my life I resolved that God should have all there was of William Booth." If we will give him all there is of us in a whole-hearted service, Central Church can move forward. A blessing will not only be brought to the church, but to ourselves too.

But in all the fields in which she has made good, I think she has excelled in religious work. In spite of the scoffing of the scoffers she has gone on doing her duty in a loyal way. When Dudley Field Malone resigned his position as collector of customs in New York to espouse the cause of Woman Suffrage a Long Island minister said "The Bible is addressed to men and not to women. It was written to men and chiefly about men, and it is through men that women obtain the benefit of it. Man comes to God through Jesus and woman comes comes to Jesus by man." Under the Mosaic law, in this writer's opinion, woman was nowhere. "In the tenth commandment" according to our suffrage critic, "She was scheduled as a higher species of property." This preacher insisted that woman was "practically tolerated but was not recognized. In answer to this, we present the position of Frances Willard, who reminds us that "there are thirty or forty passages in favor of woman's public work for Christ, and only two against it, and these not really so when rightly understood. But, in the face of all these embodied arguments, it is objected that Paul specifies (in 2 Tim. 2:2) men only as his successors. "And the things that thou hast heard of me, the same commit thou to faithful men who shall be able to teach others also." But the word translated "men" is the same as that in the text "God now commandeth men everywhere to repent." We read also that "Then returned they unto Jerusalem, and when they were come in, they went up into an upper room where abode both Peter and James and John, these all continued with one accord in

prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren, and when the day of Pentecost was fully come, they were all with one accord in one place." These three words "with the women" mean much in reporting the prayer meeting. I know of no great prayer meeting which has been carried on very successfully without their help. I am very sure that the daily Noon Prayer Meeting carried on in this church for over eight years would have been nothing like the success it has been had it not been for the co-operation of the women.

Speaking of women in the Bible, we find that Phoebe was in the service of the church at Cenchreae, and the word in the Greek translated "servant" here means literally deacon or "deaconess". There are many in these days who claim that the Bible teaches that we are authorized to set apart women in our churches for this office.

Then we find that the four daughters of Philip prophesied. Also other women who prayed and prophesied. Peter quotes Joel's prophecy that "the sons and daughters shall prophesy." Paul had many helpers among the women, eight are mentioned in Romans 16. It might be well for you when you go home to read Romans 16 and mark these eight references to women there. Phoebe is the first. One is Prisca "fellow worker" with Aquila and Paul. There was "Mary" who "bestowed much labor on you." "Tryphaena and Tryphosa," who "labored much in the Lord." Then comes Rufus' mother, then "Julia and Nerues' sister" are mentioned. In Philippians 4:3 Paul described "Euodia" and "Syntyche" as women who needed deserved help to reconcile their differences "for they labored with me in the gospel." We must not forget Lydia in Acts 16.

Ever since Bible times, she has made good in a wonderful way in religious work. In our Southern Baptist Convention this is specially true. When the Women's Missionary Union was first organized, some of the older heads looked very wise and expressed great fear of the future. Those older heads would have been very much surprised then if they could have been told that by this time the Southern Baptist Convention would look to the women for one-third of their receipts.

She has made good wonderfully in churches all over the world. Of course, we are specially concerned with our own church this morning. I feel very safe in saying that the illustrious history of Central Baptist Church for over half a century could not have been made had it not been for them. God alone knows the part that women have played in the history of this church. As a preacher for thirty years I wish to testify that I have found the highest type of consecration, common sense and courage amongst the women. I expected to find consecration, but I confess I did not expect to find so much common sense, and I did not expect to find so much courage. But I am frank to say that the very highest type of courage I have found anywhere has been amongst the women. Not that I have not found many consecrated, common sense and courageous men—thank God for every one of them—but I repeat, the highest type I believe has been furnished by the women. Very heartily do I wish to congratulate the Women's Auxiliary of this church upon the marvelous work which has been done and is being done. Every woman who is a member of this church is by virtue of that fact a member of the auxiliary. I am anxious that every one of them shall realize that she is needed and badly needed. "In unity there is strength."

When the battle was raging hot and heavy on Preston Pans near Edinburg, the old chieftan who was seriously wounded, raised on his elbow and said, "I am not dead, my children. I am only watching you to see my kinsmen do their duty." So Jesus would remind us that he is watching. Would say to us "Lo, I am with you always, even unto the end of the age."

Dr. J. R. Hobbs, of Birmingham, will preach the Commencement sermon for Mississippi College in May.

## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### Just Bits Of Very Interesting Letters Received From Very Interested B. Y. P. U.ers.

"The City B. Y. P. U. of Jackson has voted to make Hinds County 100% B. Y. P. U. and our union has taken the responsibility of organizing unions in several of the churches. We are looking forward to this new venture with pleasure."

Neva Magee, First Church Jackson  
"Our union has been improving in many ways, especially in membership. Some Sundays we have as many as seventy-five present." "Although the Standard of Excellence does not call for a Service Committee, we have one that is doing splendid work. We have made clothes for several families at different times during the year with special emphasis on Thanksgiving and Christmas. We visit the sick, carrying food and flowers." "Our union put on the play The Trial of the Robbers, with success." "If you have any special work you want done in this part of the state, we will be glad to help you."

Judith Ruth Brandon, First Church, Columbus.

"To sum everything up, we are very optimistic over the outlook of our work, we have five splendid unions, and are all determined to do our best to increase our unions, not only in numbers and attendance, but in spiritual strength and growth. We are already planning for our Training School to be the first week in October."

J. M. Menger, First Church, Vicksburg.

"Who etain shrdla emfwy  
"We do not know exactly how many are going to attend the S. S. and B. Y. P. U. State Convention, but we hope to have some from our B. Y. P. U. I know that nothing can help us more than the convention." "I am secretary of our B. Y. P. U. and am keeping the records according to the regular B. Y. P. U. Secretary's Record Book, and suggestions that will make my work more efficient will be appreciated." "Miss Rosalind Sheppard is the Leader of our Junior B. Y. P. U."

Inez Couch, Richton.

"We have a campaign on in our B. Y. P. U. this week to place the Baptist Record in every home of our church, and we are sure we will succeed."

W. S. Parker, Kingston Laurel.

"We are looking forward to your visit with us with a great deal of interest." "I was certainly happy to know that our Junior union had made the requirements for the A-1 Standard for our fourth quarter. I certainly hope that from now on our Juniors will always be one of the Honor unions and I shall surely work with that in view."

Mrs. J. H. Hooks, Winona.

### OCEAN SPRINGS R-A.

The young people of the Van Cleave Baptist church have recently come together and organized a B. Y. P. U. Miss Ivon Ruble was

elected president, and reports that the work is doing nicely, but that they are not satisfied just to be doing nicely, they want to be the best B. Y. P. U. there is to be found. They are asking for recognition in our state work, and we hope to enroll them as one of our Honor Roll B. Y. P. U.s at the close of this quarter.

Stand by  
The program  
Undauntedly.  
Don't be  
Yellow

Count this an  
Opportunity for your  
Union.  
Remember March 12-17 is  
Study Course Week for

Willingness  
Enthusiasm and  
Energy  
Know no defeat.

### MARS HILL B. Y. P. U. and their PASTOR

The Junior and Senior B. Y. P. U. of the Mars Hill church, Amite Co., had a social at the home of the pastor on the evening of Feb. 9th. The social committee has planned the program and everything was in readiness, all the games, jokes, hot chocolate and cake, songs and just before the hour for departure came everybody was invited into the room. The president called the meeting to order and after a very touching talk in appreciation of the splendid work their pastor had done for them in the past year or two, presented him with a beautiful watch chain. They did this because he was leaving his pastorate for another, and felt that they must in some way express their appreciation of his efforts to lead them. Bro. Young in expressing his feeling towards these young people writes "A finer band of young people cannot be found on earth."

### Chaalybeate Re-Organizes.

On the evening of Feb. 12th the pastor of the Chalpheate church Bro. Harvey Gray organized a B. Y. P. U. L. H. Stutts was elected president, Miss Ruby Blackwell, Secretary, and Miss Minnie Ruth Tomlinson Cor. Secy., the union was divided into four groups and Bro. Gray enthusiastic over the results is looking to this B. Y. P. U. to take its place among the best of the state.

### RIPLEY ORGANIZES A JUNIOR UNION

Word comes from the Ripley church that a Junior B. Y. P. U. has just been organized beginning with twelve members and others yet to be enrolled. Mrs. Gray is the leader, and we will be hearing good things from them soon.

You will be there. Your friend will be there. You will meet each other at Meridian March 21-23.

## East Mississippi Department

### The Baptist Record Campaign

As all readers of the Baptist Record know an effort is now being made to put the paper in every Baptist home in the state. It is useless I think to argue the reasons for this movement, for every person in the land with any ideas of his own knows the benefits of good literature in the home.

But I will give first some of the reasons why every Baptist in this state should read the Baptist Record:

First of all it is our paper, owned controlled and run by the Baptists of the state for their benefit and information which comes out every week in the paper. No Baptist can be a good Baptist who is not an informed Baptist. Ignorance never won a battle nor helped a cause for right. And again it is one great factor in shaping the lives and characters of these in the home. One brother at Mathiston attributes the fact that all his children are Christians and tithers in part to the fact that he has kept the Baptist Record in his home constantly and they read it more or less. It is full of good reading as well as information while this cannot be said of many papers.

Now, how to get the Baptist Record into all the homes is another question. I will say, however, that nine-tenths of it rests with the pastor. This I say with a blush of shame for I am a pastor, and many homes in churches I am serving do not read the Record, but still I am convinced that the pastor can do the work in nearly every instance if the proper effort is put forth. I don't know how you can do it, for my ways are not your ways possibly, but I can say how it is being done in some churches.

At one little church where I am preaching I resolved that every home must have the Baptist Record. There were only ten homes so I simply gave my personal check for 3 months subscription for each home, and the membership hereafter will take care of the list quarterly or longer through some plan yet to be decided upon.

In another church we are visiting each home and getting subscriptions at \$1.50 per year from each one that will subscribe and if any are then left who will not or cannot take it the church will pay for them out of its incidental collections.

Pastor Beckett at Philadelphia is following the latter plan with some variations. He and his committee are soliciting subscriptions and will see every home. If any are left when the canvas is over the church will take care of those out of a fund provided by the church. There are many ways to do this and it can be done if the proper effort is made. What has been done at Philadelphia Deemer and Ebenezer can be done anywhere. A half-dozen eggs a month at present price, 25 cents, will do the work. A baby could do that much and Baptists are not babies. So read the best paper in the state, The Baptist Record.

Notes and comments

Ebenezer Neshoba County, though

a very small rundown church, is to have the Baptist Record in every home. So look for a revival down there.

We learn that Rev. W. H. Rainet, of Little Rock, Miss, has been called as pastor at Good Hope, Neshoba County. He serves two churches in the county already Mt. Sinai and Cross Roads.

The Bible School at Philadelphia, Feby. 14 was pretty well rained and snowed out. Dr. Lipsey came and was present for two days but the people did not come to hear his good lectures.

Sister Walter Walden, member of Neshoba church, died of Pneumonia the 15th inst. She leaves her husband and four children to mourn her going. She was a faithful Christian woman. Rev. W. L. Collins of Union officiated at her burial.

Pastor W. Rufus Beckett was on the program of the Bible School at Union, Feby. 21-23. He reports a very good school with small attendance.

In Neshoba County the county organizer has the voluntary offer of most of the pastors and many lay workers to aid him in putting on a Spring drive in the churches of the county for denominational purposes. It is hoped to reach every church and member in the county.

Judge E. L. Brien, of Vicksburg, who acted as special Judge in Neshoba County last week, gave one of the most sane and sensible charges to the jury that I have heard in many a day. May his tribe increase.

R. L. Breland.

### GABBAGE PLANTS

Early Jersey Wakefield, Charles-on Wakefield, Succession, All Saints, and Drum Head, also Bermuda Onions: 500, \$1.25; 1,000, \$2.00, postpaid. 1,000 to 5,000, \$1.50, Express collect. 5,000 to 10,000, \$1.00, Express collect. Write for prices on big lots. Cash must accompany all orders.

JAMES M. HENRY.

Box 41, Doerun, Ga.

### VALENTINE PARTY

On last Saturday afternoon the little Sunbeams of the Canton Baptist Church were all surprised when they came to the regular meeting and found that they were to have a little party.

After a large crowd had gathered the children were arranged at tables and they made valentines for their mothers, fathers and friends. This was enjoyed very much.

Next a large heart was pinned up and the children were blindfolded and all tried to pin the little hearts which they had, in the center of the large one. Katherine Baine and Billy Tecker were the winners, only one prize was to be given, so they drew for it, Katherine Baine being the lucky one.

Many other interesting games were played, after which refreshments were served and were enjoyed by all.

They left this party hoping to come again to the Sunbeam meeting and find another surprise.

(Continued from page six)

Another very striking thing, we noticed one of the best young men was "out" as is called. He had early in the morning worked with vigor, but his back was wrenched. Now he could no longer lift. But did he go home because he could no longer help? No, his heart was with the men and he stayed around with them, and talked with them, and took an interest in what they were doing. You may ask was there no drone? Yes there were drones, but they hung around in little squalls, and were very nice and polite. Stayed out of the way of the workers; no one censured them. They were unnoticed by the busy men. The work went on.

It was such a nice lesson and the application is this: If you are poor and cannot get like other men, do not let that discourage you. But give what you can. If you are humble and timid and cannot lead in the work, do not let that discourage you. Fill your place, it is just as useful as that of the bright leader. All can find a place to work. We are all members of the one body and each one members one of another. Fitly joined together, members of the body of Christ, who is the head of the body. Here is the great leader. The hand should not say to the eye, "I am of no service, etc.," but let each member do what he can, and the work will go on.

If any member gets knocked out (so to speak) so that he cannot be of actual service, let him mix and mingle with the active workers, speaking a word of cheer, making a suggestion here and there, always in the work with his heart. We need them all.

And while we need suggestions, and helpful and needful advice, yet we do not need bosses. Remember we are not hired servants, but children of God. We need leaders, but not bosses.

It is true that it is a very regretful thing that false brethren have gotten into our ranks to spy out our liberty, and we can so plainly see the effect of their work. We always find it in false pride, self exultation, and self-righteousness. And when they get in among us we see them trying to rule, and they are the same type that entered into the ranks unawares, in St. Paul's day in the Galatian Church and other churches. You know them by their doctrine. Holding that man has something to do to complete his salvation; denying the power of the blood as a complete atonement. Denying the sufficiency of the completed work that ended on the cross when he said it is finished. And instead of preaching and believing the gospel of peace, they are mixing and mingling their self-righteousness destroying the finished work of Christ, by holding that men are saved, not by the imputed righteousness of Christ, but day by day, from committing sin, and are therefore saved by being saved from sin.

What did the Apostle Paul say about this? "O Foolish Galatians, who hath bewitched you that you should not obey the truth. Are you so foolish, having begun in the spirit are ye now made perfect by the flesh." But because we see that kind of brethren who have gotten in among us we should not grieve, but work the harder, not only by prayer and giving, but by quickly rebuking their heresy, and assigning it

where it belongs, the works of the devil. These false brethren are the very type of the self-righteous pharisees. Jesus said of them, "But in vain they do worship me teaching for doctrines the commandments of men." He told them at another time, "Woe unto you, Scribes and Pharisees, hypocrites! For you pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgement, mercy and faith, these ought ye to have done, and not to leave the other undone."

They miss the mark, they are teaching for doctrines the commandments of men. Therefore they are worshipping him in vain. Oh! that the veil could be pulled from their eyes, and let them see the weightier matters that of judgement, mercy and faith. See their just condemnation (judgement) see the mercy of God in the finished work of Christ (mercy) and apply it to their souls by trusting it all to our Lord and Savior (faith). Then they could see clearly that their work of paying tithes is for the very purpose, of sending forth men to preach to men, these more weightier matters, judgement, mercy and faith. And that the acid test of our relationship with God is not in these things (tithing, etc.) but in the love of the truth that these things (tithing, etc.) help to spread. But remember he said "These things ye ought to do."

By no means ought we to ever let up. We ought therefore to pray the oftener and give more liberally to have this glorious gospel preached. Of course I do not mean to say that there are no other duties at all for laymen except prayer and giving. But what I want to impress is this: that the hands of the preachers should be upheld, at home and abroad and there are only two great levers of strength in which this can be accomplished. That is: first by ministering unto them spiritually, by prayer—the most important—then by ministering unto them carnally, by giving, which is also very important. With these two great levers the gospel will be sent. However, we must not get it into our minds that the gospel would not be preached without these two great levers. It surely would. But it is our happy privilege to help in this way. In two other short articles I have written on prayer and giving separately, in which the importance of power and the benefits of prayer and giving are more clearly set forth.

J. E. HEATH.

#### THE JOHN D. ROCKEFELLER I HAVE KNOWN

By George Thomas Dowling, D. D.

Whatever interest this article may have must depend upon the fact that the incidents herein described are now published for the first time, and that they are the outgrowth of a quite unusually intimate acquaintance for more than forty years with one of the most talked-of men in the world.

#### As His Pastor

In my earlier ministry I was identified with the Baptist denomination, the faith of my father, who was also a minister in that denomination. It was not until middle life that I decided to seek ordination in the Episcopal Communion, the faith of my fathers, into which my ancestors for

many generations had been born.

Thus forty-four years ago I became the pastor of the Euclid avenue church, Cleveland. John D. Rockefeller was one of my parishoners, the chairman of the committee that invited me to come to them. We were both young men, though I was ten years his junior. During all my ministry there of twelve years he was president of my board of trustees superintendent of my Sunday School, chairman of my music committee, and pre-eminently one of those who are divinely ordained from before the foundation of the world to make up deficiencies.

So it was that I came to know him as perhaps few have known him outside his own household—his views of life, his aspirations, his temptations and his victories. He was in every respect to me like a kind, considerate and helpful elder brother. And my estimate of him then has been confirmed by my observation of later years, that whatever mistakes he may have made, he is not simply a rich man—they are common sometimes very common—but a rich man who is richer than his riches. Saints and Sinners.

Let me not be misunderstood. Let me speak with perfect candor, for only thus can this sketch be of value. In referring to some of the admirable qualities of Mr. Rockefeller, I would not appear to be placing him in the calendar of the saints. That would be as unjust to him as to the saints. And I am confident he would be the first to resent it.

John D. Rockefeller is just as hu-

man as the rest of us. He has had his faults and his foibles and his failings and his virtues, as each of us has, and by these he must stand or fall, as each of us must. I would dip my pen neither in gall nor in honey. In fact I know not which is the more reprehensible, for flattery is simply one fool lying to another fool when both fools know the first fool lies. Mr. Rockefeller is a genius, but he is not a saint.

This also should be said: I have been in the ministry for fifty years, and have never met a "saint," as that word is frequently interpreted. Every man and woman whom I have known has been part saint and part sinner. I believe that nine out of ten of them have, in their own broken way, amid many mistakes and incompleteness, and often perhaps with secret heartaches, been trying as best they could to keep the sinner under the hatches, and to help the saint to captain the ship.

I know that for many years John D. Rockefeller, who (to quote but one example), in the awful hour of Belgium's agony, hurried to her help with a generosity unparalleled in the history of the world, and for that was decorated with the Order of Leopold by Belgium's King, "Albert the

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Great," and honored by her chief citizen, the noble and fearless and Christian, Cardinal Mercier, each of whom sought him out that they might come to sit with him at his table and pronounce upon him their benedictions, I know that for many years this man has tried, patiently, earnestly, conscientiously, to guide his ship by the light that falls from Bethlehem's Star. I know that.

**What Has Made John D. Rockefeller,**

**John D. Rockefeller?**

What are some of Mr. Rockefeller's basic qualities? I think that I should select first, as one of the most unusual, though one that I have never seen commented on by any writer, an almost intuitive insight, quickened by years of practice, into men and their motives.

If anyone thinks that he can fool John D. Rockefeller, I would here whisper quietly and confidently in his ear. "Don't try it. It won't do any good. What is the use of wasting two cents? Buy a bun." Not that Mr. Rockefeller has never been fooled. He has been. Oh, yes he has! But that is one reason why he cannot be fooled now. He knows all the tricks, because they have been tried on him, though not very often with success.

They began early. In these later days a company of salaried experts sifts out all requests that come to him not only to avoid intended fraud but such suggested benefactions as, though well meant would be unwise. When I first knew him the applications were not so many, and their merit, or the lack of it, was frequently submitted to an informal committee of the whole at the dinner table, consisting of his wife and children and perhaps an occasional visitor.

Some of these letters were worthy and appealing. Some suggested that they had been written by a three-card monte man who was down on his luck but imagined that he was addressing a budding and verdant philanthropist. And some were simply silly. But illustration is better than affirmation. Let me give one example that shall be typical of many. One day there came a letter from a young man who wrote as follows. I am not attempting to quote him verbatim, because I am writing from memory, and forty years is a long time; but I am sure that I can give the substance of what he said and the spirit in which he said it. He wrote:

My Dear Brother Rockefeller: I have heard of your generous gifts and so am writing you this letter. I have a dear old mother who will soon have a birthday, and she has a mortgage on her home of \$1,500.

Now wouldn't it be a nice thing for me to surprise the dear old lady by paying off her mortgage for her? If you out of the kindness of your heart will send me \$1,500 I will pay off that mortgage and make her happy. If you do, I know that God will bless you.

Gratefully yours,

Such a request from one absolute stranger to another appeared to be well, let me say, naive. It was laid aside with others that required no reply.

Several days later another came from the same writer which read

as follows:

My Dear Brother Rockefeller: A couple of weeks ago I sent you a letter which I am sure has miscarried as I have received no answer.

Then followed a repetition of the previous request. This likewise was laid aside. In time a third arrived, brief, pointed, pungent and cogent. Here it is:

John D. Rockefeller—Sir: You claim to be a Christian. You are nothing but a hypocrite. You think that when you die you will go to heaven. I want to say to you that you won't get near enough to heaven to see it through a knot hole in the fence.

Yours truly,

#### His Gift of Discernment

It is easy to understand how this gift of discernment, an ability to lay hold on the essentials of a problem, could be of great value in transacting business. One of the directors of the Standard Oil Company in its early history, W. G. Worden, once described to me their method of referring to Mr. Rockefeller. He spoke of him, as all of his business associates did in those days, as "J. D." He said: "Our conferences are absolutely frank. Every man says exactly what he thinks, because we know that if we don't find the weak point in any suggested move, our competitors will, and if it is weak we don't want it." "J. D. listens but says very little. When the final decision is to be made and the nut is to be cracked, we each take a whack at it: then he takes his. And Dr. Dowling, you would be surprised to know how frequently, when 'J. D.' whacks it, he cracks it."

I recalled then a verse which Mr. Rockefeller himself had laughingly repeated to me:

"A wise old owl sat in an oak. The more he saw the less he spoke. The less he spoke the more he heard. Why can't we be like that old bird?"

Another striking attribute is a readiness to be convinced and a corresponding steadfastness after he has been convinced. We all have met the man who can say only "Yes!" whose character if he has any, is a sort of pale pink. In life's race he does not count. He is beaten before he starts.

And we all have met the man who can say only "No," whom we dodge corners to escape. He mistakes willfulness for will. His "will" is his "won't." His appropriate analogue is a certain well known beast with a monosyllabic name and with polysyllabic ears. Like him he can beat any other animal in the world in standing still when we want him to go forward; like him he can overturn the apple cart and spill all the apples, because of an extraordinary talent in his hind legs; he knows how to kick; and like him in every race he enters he comes in last.

#### His Ability To Make Decisions

Mr. Rockefeller can say "No!" as well as "Yes!" and "Yes!" as well as "No!" And he never hammers the table in saying it. But so he brings things to pass. "John is the most patient man I have ever known," Mrs. Rockefeller once said to me.

Closely allied to this the will to win. One evening, long after he had

become a very rich man, I chanced to drop in upon him and was surprised to find him balancing his personal expenditures for the day, even to car fare. And when I expressed surprise, he smiled and said. "Well, I got into the habit when I was a lad, and it seems now to be almost a second nature. I discovered it was the best way in which I could save money."

Whatever may be the present magnitude of Mr. Rockefeller's fortune, there is one fact that stands prominently to the front: the beginnings of that fortune were found in the same old-fashioned well-beaten footpath which had been already advertised as The Way to Riches, long before King Solomon had prepared his Book of Proverbs.

The young John, in ways of self-denial that many of his comrades would have ridiculed had they known of them, foreseeing a planting time in the future saved his seed corn, and when that time came he planted it wisely and well. The vast majority of men and women, then as now, ate theirs up, and when the planting time came they had nothing to plant. It is a story as old as civilization and as new as yesterday.

They had the wish to win. He had the will to win. To wish, is sugarcane, sweet but otherwise without value. To will is an iron rod. It carries weight. The time was when that was about the capital that John D. Rockefeller had, but that enough accomplished four things; it helped him to earn; it helped him to save; it helped him to increase. Was it not Henry Ward Beecher who said: "The elect are those who will and the non-elect are those who won't?" Mr. Rockefeller had the will to win.

One of the members of my congregation and one of my most intimate friends a prominent merchant of Cleveland, told me of how, when they were boys together he and "J. D." as he called him, sat one day on the steps of the old wooden Baptist mission church which in those days they both attended. They were discussing the future. Said he: "John placed his hand on my knee for emphasis and said, 'Alfred, some day I intend to be in business for myself, and I intend to be a rich man.'"

Years passed by. That determination had been fulfilled. I was preaching one evening in my pulpit in the new and stately Euclid avenue church. Which that lad, then grown to manhood, had been chiefly instrumental in placing there. He and one of his partners were in the congregation. In the course of my sermon I quoted the familiar lines of Isaac Watts,

"Man wants but little here below;

Nor wants that little long."

At the close of the service Mr. Rockefeller stepped up to me and with the same twinkle in his eye that is so familiar to those who know him well said: "That's true, Dr. Dowling. 'Man wants but little here below;

Nor wants that little long,'

but it's that little we're after."

#### A Passion For The Simplicities

Another characteristic, and a very striking one, is a supreme passion for life's simplicities, and a consequent interest in its little things, such as may be common to us all—the flowers, and the birds and the trees, and the sunrise and the sunset, and

friends, and the hallowed associations of the Christian church and company of little children, and, however humble, the home. This was equally true of his devoted and always helpful wife. It is the ideal of the Christian fireside with its real and peaceful pleasures. Happy is any man or woman with such a conception of life's philosophy; and happy are their children, because the cheapest blessing in this world is real happiness, and the most costly curse in this world is its counterfeit.

This was the whole tenor of the Rockefellers' teaching and example, as their influence might go in their church, in society and especially in the home. As Mr. Rockefeller's business interests began to increase, every effort was made to keep from knowledge of his children the exceptional fortune that some day they would be likely to inherit, until there should be established in them if possible a sterling Christian character that might successfully help them to bear the strain. Thus it meant a great deal when Mr. Rockefeller, in one of his Sunday school addresses to a company of young men, said: "Do not try to be a good fellow." Try to be a good man. One of the happiest experiences of Mr. and Mrs. Rockefeller and one of mine was when I had the privilege of welcoming by baptism all four of their children into the fellowship of the church.

I have never met people who appreciated more thoroughly the perils of selfish riches. Again and again they have voiced to me the same sentiment that in later years Andrew Carnegie so well expressed, when he said: "A young man who starts out in life with a basket full of bonds starts out heavily freighted. He is very likely to stagger before he gets through." What Mr. Rockefeller believed then he believes even more firmly now.

#### John D. Rockefeller Greatest Gift Of All

Mr. Rockefeller's greatest gift cannot be represented in dollars and cents. Frequently the cheapest thing or a rich man to give is his money. "Here, you poor devil, take this and get out!" That does no good. It only pauperizes the recipient, and it auterizes the giver. To use the Scripture's famous figure of speech, his conscience becomes "seared as with a hot iron." He deceives himself that he is doing good, and he is only giving to himself. His own pride or his desire to be let alone.

For John D. Rockefeller to have thus distributed his fortune selfishly, or even thoughtlessly, would have been as he felt, to betray a trust and to bring upon its recipients only a curse. Thus again the Old Book, the oldest book in the world and the newest, for its precepts might have been written this morning: "Blessed is he that considereth," note that word, "considereth the poor."

Year after year and year after year, this man acknowledged by everyone to be the greatest financial genius of the period in which he has lived, possibly of any period, has been quietly, patiently, devoting his days and his nights to "considering"; freely giving all the talent that he has to the de-

# Sunday School Department

## SUNDAY SCHOOL LESSON

March 5th

Jonah The First Apostle to the Gentiles

The Scriptural Lesson, Jonah 3:1-10

The Prophet.

Jonah lived in the reign of Jeroboam the Second, 800 B. C. A prophet of the Northern Kingdom, contemporaneous with Amos and Hosea.

The Book of Jonah. The Book of which Jonah is the hero and from whom the book gets its name is full of thrilling incidents related in a charming way. It inspires the reader with growing interest from the first to the last line. It compasses, within a small compass, the fortunes and experiences of the prophet, reveals the character of God and the perversity of man. The book gives a prophetic forecast in a concrete form of the nature and scope of Christ's mission. Who and make disciples of all nations. It is a rebuke of the exclusive and arrogant bigotry of the Jewish people, restricting the loving favor of God to the chosen seed of Abraham. The first two chapters give an account of Jonah's first call and what came of it. Where Jonah was residing when the second call came we have no means of knowing. Just what was his state of mind on his return from his attempted flight can only be a matter of conjecture. But whatever he was and whatever his state of mind the Lord found him. And the word of the Lord came unto Jonah the second time saying arise and go unto Nineveh that great city and preach unto it the preaching I bid thee. (ver. 1). Note the following:

1. God calls his messengers.
2. God provides the message.
3. God Designates the field.
4. God determines the measure of success in the proclamation of the message.

(1) God's call of Jonah was personal. "The word of the Lord came unto Jonah." God deals with individuals both in his call to eternal life and his call to service. The individual soul is the unit of responsibility. God does not call en masse. The different forms of service to be rendered in the kingdom are ended by individuals in response to a divine call. God never calls the wrong man. He calls the right man, and puts him in the right place if one will have it so.

(2) Again, God's call is urgent. "Arise and go unto Nineveh. The King's business requireth haste. God did not call Jonah to go sometime to Nineveh, but now, "arise and go." The forbearance of God had well nigh reached its limit. His wrath and fiery indignation was soon to burst forth in furious destruction and sweep the pride of Assyria and the glory of Eastern Asia, to her doom. But God does not strike without warning. Jonah must "arise" and go now.

(3) Jonah's call was definite, he must go to Nineveh, not to Damascus nor to Babylon, but to Nineveh. He was told definitely what he was to do in that great city. He was to preach. God's call is personal, ur-

gent and definite.

(4) Finally God's call is not coercive. He leaves it with us to obey or disobey. It is ours to be "not disobedient to the heavenly vision." Jonah could have disobeyed the second as he did the first call. God deals with a moral intelligence, free to obey or disobey.

2. God provides the message which Jonah must preach.

"Preach unto them the preaching I bid thee." (ver. 2) It was not left to him to devise a message evolved from his own brain, but God gave the message "forty days and Nineveh is destroyed." Brief it was, but ample to accomplish the purpose of God. It needed no additions, nor subtractions no modifications to tone down its harshness or make it acceptable to his hearers. It had the seal of divine authority stamped upon it. It was vibrant with the power of God. As the words fell from the lips of the prophet they were mounted upon the wings of the wind. They swept like screaming spectres from the sheeted dead into the haunts of corruption the dens of vice and the gilded halls of debauchery and shame. They passed their way into the hovel of the peasant and the palace of the king. Moved by a divine impulsion they brought consternation and overwhelming tremor to the people of that wicked city. The authority and the power of God make all His messages complete, and their faithful deliverance are assured success.

God chooses the field.

"Arise and go unto Nineveh." The field was far away, and many difficulties lay in the way of reaching it. God calls many of his servants to leave the pressing field of a conveniently accessible field, and go over land and sea to the task He assigns. Hundreds of miles to the far east Jonah must journey. Across bridgeless streams through tractless mountains infested with marauding bands of strangling soldiers, brigands and highwaymen, whose price for their loot was the life of their victims, a lone footsore unguarded and unprotected he must go to Nineveh. How uninviting is the field. The pride of the East and the terror of the West, famous for its massive walls, its imposing towers, gorgeous palaces, and hanging gardens and terraced hills. A city upon which had been lavished the wealth of Asia, opulent and haughty, full of bloody atrocities, debauched by drunkenness, festering and seething in the slim of its own corruption, steeped in idolatry and hateful to God. Such is the field which the lone messenger must enter with his message of doom. But the preacher is not to despair, look not at the different tides, but look to the power of Israel's God and deliver the confidence.

4. God determines the measure of success attendant upon the labors of His messenger.

God uses human agencies and human speech as organs through which he manifest his power. His word is vital because it is an expression not only of His will but of his power in

making his will effective. Jonah's words fell upon the ears of the Ninevites with startling and tremendous force. It hurried the king from his throne and princes from their seats. It tore the crown from the king's brow and his regal investiture it cast into the rag pile and sent him to the ash heap clad in sack cloth and convulsed with inexpressible anguish. The noble, the rich, the poor, the young, the old, the gay, the sad, the foul, and the clean were all driven from the daily round of life into the common lot of void despair. The cry of Jonah "yet forty days and Nineveh shall be destroyed" had wrought its work, "So the people of Nineveh believed God. They proclaimed a fast as an expression of their sorrow for sin."

They expressed their sorrow by a visible sign of sackcloth and ashes.

4. They cried mightily unto God.

5. The king commanded "everyone to turn from his evil way and from the violence that was in their hearts." A rather strange result to come from Jonah's message of wath. These Ninevites took the voice of the prophet as the voice of the God of all the earth. Under an awakened conscience they criedsyc etaoet etaoine ce they felt that their sins justly deserved the approaching doom. Deep down in the human heart is the feeling that God will spare and forgive the repentant soul. This feeling found expression in their words, "Who can tell if God will turn and repent, and turn away from his fierce anger that we perish not."

And God saw their works that they turned from their evil ways; and God repented of the evil, that He said He would do unto them and He did it not." (ver. 10)

This reversal of God's purpose in sparing Nineveh rather than destroying it wounded Jonah's pride and disappointed his expectations. His deep seated prejudices against a heathen city made him unsparing and vindictive. He became disgruntled and wanted to die. God taught him by the symbol of a vine and destructive worm He justified his mercy by a question which sent to the heart of the prophet, the lesson of God's loving kindness and tender mercies toward the weak and helpless soul that turns in penitence to Him for forgiveness. 4:10-11.

At a famous Pan-Presbyterian Council held in Edinburg, a large number of delegates went to the Scott county meeting.

A chain bridge across the Tweed at Dryburg bore the legend that not more than twelve pedestrians could be on the bridge at one time. But the delegates, disregarding or unseeing the notice, crowded on the bridge in a solid body. The keeper of the bridge, Tom Fox by name, rushed forward and with emphatic gesticulation ordered them back. They halted and an argument ensued.

"Can you no' read" exclaimed Tom Fox, pointing to the notice.

"We are Pan-Presbyterians," explained a delegate, "and we were so interested that we did not see the notice."

"You may be Pan-Presbyterians or Pot-Methodists", rejoined the now angry bridge-keeper; "but if one mair o' ye come on this brig ye will be Baptists in a minute."

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INTEREST GROWS

These letters from superintendents indicate a growing interest amongst the Sunday Schools in the church building at Clinton. Supt. Harry Watts of Winona writes encouragingly to Prof. Berry, Treas.:

"My dear Sir and Brother,  
"It affords me genuine pleasure as superintendent to hand you herewith check for \$50.00 from the Sunday School of the First Baptist Church, Winona, Miss., as a slight expression for, and our deep interest in, the new Baptist church building under construction in the historic little city of Clinton, Miss., all of which is, as we believe for the glory of our God and his Christ, our great Savior.

"Our earnest prayer is that the influence and mighty power of His Gospel, as it shall be preached by His preachers in this building, soon to be consecrated to Him, may be felt and carried under the mighty convicting power of the Holy Spirit unto the uttermost parts of this world, and shall find its rich ripe fruitage in the salvation of many precious souls.

Cordially and sincerely,  
HARRY L. WATTS."

The list of contributing Sunday Schools now stands at 52, the following having contributed since last report:

Tylertown S. S. ....	064.75
Winona S. S. ....	50.00
Pickens S. S. ....	25.00
Sardis S. S. ....	22.95
Lyon S. S. ....	20.00
Mashulaville S. S. ....	13.68
Camden S. S. ....	10.00
Sidon S. S. ....	10.00
Shannon S. S. ....	10.00
Tyro S. S. ....	8.75
Bethel, Rankin Co., S. S. ....	7.90
Monticello S. S. ....	6.45
Bola Chitto S. S. ....	5.00
Carrollton S. S. ....	5.00
Oak Grove S. S. ....	2.50
Liberty S. S. (additional) ....	1.00
Already reported .....	1005.03

Total ..... \$1268.01

Superintendent Farmer of Como, writes inquiringly, seeking some important information:

"Dear Brother Patterson,  
I am profoundly interested in the project of all our Sunday Schools making a contribution to the Clinton church fund. You shall hear from us later.

Meantime I want you to write and give me a few talking points.

What is to be the approximate cost of the house?

How much is in sight? What is the membership of the church?

What is the contribution of the church? And any other suggestions.

Yours to help,  
W. M. FARMER."

Now this letter asks for facts which every Baptist in the state ought to know.

The building will cost approximately \$75,000.00

The church has in hand (including that already spent on building) \$36,039.35.

The church has contributed \$17,163.

The membership consists of 276 resident members and 194 non-residents. There are 107 families in the membership and only 36 of these own their homes.

FACTS TO REMEMBER

Every Baptist in the state should remember these facts:

1. That \$15,000 would provide a church building adequate for local needs.

2. That the local church could build such a house without appeal to the denomination. They have already paid in more than that amount.

3. That the raising of \$60,000 beyond local needs has been made necessary on account of the Baptist boys and girls who come here to school. They are your boys and girls whose religious needs must be provided for.

4. That the State and Home Mission Boards are giving only \$25,000 of this amount.

5. That it is humanly impossible for the local church to raise the other \$50,000.

6. That one man in the church has given \$40 to the building out of a small income from selling vegetables from his garden.

7. That one woman has given over \$300, money made largely from the sale of pecans and cakes, made with her own hands.

8. That these are instances of the spirit of sacrifice found in many of our church members.

When our building is completed I hope to see a tablet placed on the walls bearing the names of all the schools having a part in its construction. See that your school has a place on this memorial tablet.

M. O. PATTERSON.

Daily Program for the Preachers' and Pasotrs' Bible School, Hattiesburg, Monday, March 6-11.

MORNING

9:00 The Minister's Character as a factor in his Work. Rev. W. A. Borum, Pastor of the First Baptist Church Natchez, Miss.

9:30 Bible Study, Romans, Rev. L. G. Gates, Pastor of the First Baptist Church, Laurel, Miss.

10:15 How Baptists Work Together. Rev. P. I. Lipsey, Editor of the Baptist Record, Jackson, Miss.

11:00 The Epistle to the Hebrews. Dr. C. C. Carroll, Baptist Bible Institute, New Orleans, La.

12:00 Noon.

AFTERNOON

1:30 Pastoral Problems, P. I. Lipsey.

2:15 Bible Study, Romans, L. G. Gates.

3:15 Round Table Discussion on Practical Problems.

3:45 Adjourn.

6:00 Supper.

EVENING

7:00 Return of our Lord. C. C. Carroll.

8:00 Evangelism, W. A. Borum.

A. L. O'BRIANT,  
W. F. YARBOROUGH,  
W. S. ALLEN,  
Committee.

GEORGE W HOWARD.

On February 21st the subject of this sketch was killed when a tractor he was driving turned over and crushed his skull. "George" as he was familiarly known, was a splendid young man full of energy and lofty ideals; a devoted member of the church, teacher of the Berean Class, active in the Union, and loyal to the Kingdom work. He was twenty-seven years old, young and devoted to his home and friends. God alone can comfort us in our loss.

In the church he loved, surrounded by a large crowd of sympathizing friends and sorrowing relatives, his pastor, Rev. B. L. McKee conducted the funeral services. May God comfort his loved ones.

A FRIEND.

BAPTIST BIBLE INSTITUTE,  
NEW ORLEANS.

You may be interested in hearing of our Mid Winter School, the third session of which has just closed. Its purpose was to provide a month's special instruction and inspiration for pastors and other Christian Workers who could not spare a longer period of time from their duties.

Some special features of the work this winter were the B. Y. P. U. Institute, the W. M. U. Special School, and the Sunday School Institute, each of which lasted a week. The ideal that we have in our work here is to give our students not only a theoretical knowledge of the Bible and religious work, and so on, but also to give them practical experience in the forms of activity, which they will be likely to enter into and which the denomination fosters. This year we adopted the policy of putting two weeks into our regular third quarter and reducing the amount of work expected from our regular students during the four weeks special school in order that they might be able to get the practical demonstration of Institute and Training School Work as it is carried on by the Sunday School Board. These features of course were open also to the special students who came from a number of different states of the South for these four weeks. For special students also, special courses were given in the various departments of our work which the regular students did not attend. We were favored during the school by visits from a number of the speakers at the Organized Class Conference at Mobile, who came to us on their way to or from that conference. Among these were Dr. M. E. Dodd, Dr. V. I. Masters, Mr. Ben Johnson, and Miss Bessie Burrall, whose addresses before the student body were greatly appreciated. An advisory committee of the W. M. U. appointed with special reference to the Institute, formed the chief part of the special faculty for the W. M. U. School.

Work in New Orleans has made very rapid strides during recent years. The presence of the Institute here being responsible by the grace of God for very much of it. It was gratifying to us here to note the surprise of our visitors at the size and character of the work we are seeking to do. New Orleans is perhaps now the greatest stronghold of Catholicism in the South. A new Seminary is being established for the training of Catholic priests the only one, I understand, in this country. A fund of a million dollars has been subscribed for its establishment. Other noticeable activities have recently occurred in Catholic quarters. We are wondering whether it is not an effort to offset the development of Anti-Catholic sentiment that has been very noticeable recently. An illustration of the favor with which Baptist work is now being considered here is the fact that a site has been purchased by New Orleans business men and all arrangements made for handing it over to the

Southern Baptist Convention for the erection of the hospital authorized recently by the Convention. The money for the purpose was voluntarily subscribed by these men as individuals, though many of them are not Baptists. Our visitors during the Special School had the opportunity of seeing conditions in a Catholic City and joining with our students in the practical activities which are carried on as a part of our regular training.

We are hoping that another year we may see a yet larger attendance at this Mid-Winter School from all the States, including Mississippi.

W. E. DENHAM.

NATCHEZ

It has been a joy and a blessing to the Natchez Church to have brethren Solomon and Armstrong with us in a protracted meeting. God blessed their labors in Natchez, and they left the work here spiritually and materially strengthened.

Brother Solomon is an earnest, forceful and fearless gospel preacher. His very boldness in denouncing sin, and his exceeding tenderness in telling lost souls of the love of Christ and God's plan of salvation, made a powerful impression upon his large congregations.

Brother Armstrong and his wife sang the gospel sweetly and impressively. These three godly, consecrated workers are great campaigners for souls. Our church will cherish their work with us here in blessed memory for many years to come.

We received 38 members during Brother Solomon's meeting, and had received 38 members during the month intervening between the Strough union meeting and the coming of Brother Solomon. Our work moves on, and our cause is gaining a little all the time. It is mighty hard to whip the Devil in Natchez, but he knows we are in town, and that we are still doing business for the Lord.

The man had just informed the Pullman agent that he wanted a Pullman berth. "Upper or lower?" asked the agent. "What's the difference?" asked the man. "A difference of fifty cents in this case" replied the agent. "The lower is higher than the upper. The higher price is for the lower. If you want it lower you'll have to go higher. We sell the upper lower than the lower. In other words, the higher the lower. Most people don't like the upper, although it is lower on account of being higher. When you occupy an upper you have to get up to go to bed and get down when you get up. You can have the lower if you pay higher. The upper is lower than the lower because it is higher. If you are willing to go higher, it will be lower." But the poor man had fainted!

CABBAGE PLANTS

Fulwood's frost-proof plants now ready. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by mail postpaid, 100 for 30c; 500 for \$1.10; 1,000

Did you get that subscriber for the Record in January. If not get out and get one now. and over at \$1.00 per 1,000. Order now; satisfaction guaranteed. P. D. Fulwood, Tifton, Ga.

Continued from page 11.

vising plans by which he might best use the enormous sum of money, to the making of this world a sweeter and a happier and a brighter and a healthier place to live in; to help and not to hurt. He has thus given away \$500,000.00, which is a much larger fortune than he now possesses.

For more than a quarter of a century and since his retirement from active business the greatest gift that John D. Rockefeller has been giving to this world is John D. Rockefeller himself. That is not poetical hyperbole. It is just plain prose. It is true. To me, it seems so evident that even the wise who run may read—and he who stands still that he may read again.

Inside His Home. And do not think that he has undertaken this task unaided. In all the many times that I have been his guest I have never known a morning in that home but that before we separated each of us went to his day's task of pleasure. A few verses from the Bible have been read; and a short prayer offered; that God would go with us, and help us all to be good men and good women.

As I write this there comes to me a picture of the last day I chanced to spend with him in Lakewood. They were preparing to leave for Florida. I recall the date, because it has been their recent custom at these morning devotions, after the Scripture reading, to read also a single page from a little book entitled 'Sunset Mornings,' containing for each day in the year some verse of Christian aspiration and a brief prayer.

It was the sixteenth day of November last, and I quote the appointed poem, which Mr. Rockefeller read that morning, partly because of its beauty and helpfulness, and partly because it so thoroughly typifies the spirit of his home.

"And one can carry his burden,  
However heavy, until nightfall.  
Anyone can do his work,  
However hard, for one day.  
Anyone can be sweetly, patiently  
Loving, surely, till the sun goes  
down."

And this is all that life really means." As we were about to leave I paused for a moment to glance again at the beautiful face of Cardinal Mercier, looking out from the autographed picture, which, after his visit, he sent me a memento across the sea; and close beside that picture, a plaque cast in bronze, containing just one verse in unken letters.

"So many gods, so many creeds,  
So many paths that wind and wind;  
While just the art of being kind,  
Is all this sad world needs."  
As we bade him "good-bye" and swept through his beautiful estate on our homeward way, I said to my wife who sat beside me—"I wonder how many there are who know the real Mr. Rockefeller!"

—Watchman Examiner

#### MERIDIAN

The work goes well in and around Meridian. The First Church is doing marvels under the leadership of their new pastor, Bro. L. R. Christie, who came from Savannah, Georgia. Dr.

Christie is a prince of a gentleman, a true yoke-fellow and a great preacher with a shepherd heart.

Fifteenth Ave. is having a marked and rapid growth under the leadership of our enthusiastic Brother Huntsberry. At present, while their new building is under construction, they are worshipping in the court house. They will soon be ready to move into their new building, which will be the best equipped building in Mississippi.

Brother Honeycutt has been at Forty First Avenue for about a year. His work continues in steady growth in spite of the fact that many of his members have been laid off at the shops. This good church is handicapped for lack of equipment, but they work faithfully on with what they have.

Brother Eugene Stephens is the oldest pastor in Meridian. He holds as many successful meetings each year as any preacher in Mississippi. His people at the Highland are always doing something for the enlargement of the work.

Brother Bell at Poplar Springs and Oak Grove has a noble bent at each place. He came recently from Tennessee back to his native state. A house of worship is being built at Poplar Springs. Oak Grove is one of the best organized small churches in Mississippi.

Brother Phillips is the new pastor of Eighth Avenue. At present Bro. Phillips resides in Newton. He is to move on the field by June.

South Side Church has made plans for a larger work this year both in equipment and efficiency.

Brother Harrison has moved into Lauderdale County. A field has been organized consisting of Daleville, Hickory Grove and Fellowship. Bro. Harrison is pastor and on the field, doing a great work.

The man who has meant so much to Mississippi Baptists is Dr. Hackett. He is still with us. His mind and soul are as young as on the day he yielded them to his Master. Dr. Hackett loves the Lord and His cause. He is president of our Ministers Conference.

Yours in the work,  
BLANDING S. VAUGHAN,  
Sec'y. Ministers Conference

#### CABBAGE AND ONION PLANTS

Genuine frost-proof, grown in open field at Texarkana, Ark. Plants are better and will stand colder freezes than plants grown farther south. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty, and bundle labeled separately with variety name. Cabbage; Early Jersey Wakefield, Charleston Wakefield, Succession, Early and Late Flat Dutch. Insured parcel post prepaid, 100, 40c.; 200, 75c.; 300, \$1; 500, \$1.25; 1000, \$2.25. Onion: Crystal White Wax, Yellow Bermuda. Insured parcel post prepaid, 100, 40c.; 200, 75c.; 500, \$1; 1000, \$1.75; 5000, \$7.50. Full count, prompt shipment, safe arrival and satisfaction guaranteed.

Union Plant Co., Texarkana, Ark.

#### LOOKING BOTH WAYS IN BRAZIL

L. T. Hites

It is Sunday afternoon, and New Year's Day. I have been thinking of the goodness of God to us in Brazil, looking backward over the work of 1921, and looking forward to a future as glorious as is the promise of our all powerful Father.

In all departments of our work there has been marvelous progress. Some fields are reporting seven per cent increase in membership, others ten, and still others fifteen. Everywhere there is animation on the part of the workers. Contributions are better than ever before, our schools are growing so rapidly that to obtain teachers and quarters is a problem, congregations are developing into churches, preaching stations are multiplying in the homes of the people that will be churches in a few years from now. We rejoice in the Lord. He has been good to us in Brazil.

We now have 24,000 members in our Baptist churches. It is the largest mission of our Southern Baptist Convention. In 1890 there were a few hundred Baptists in Brazil. In 1900 there were about 3,000. By 1910 they had increased to 10,000. In 1920 we had 20,000, and in 1921 we have 24,000. The Baptist denomination in Brazil is more than doubling in cycles of ten years. By 1930 we shall have 40,000; by 1940 we shall number 80,000, and in thirty years from now a great denomination of 160,000 Baptists will be winning Brazil to the Master, a mighty leaven this great lump.

Do not think we are dreaming. Statistics from the past show the mighty hand of our Lord. A great class-consciousness is animating the Brazilian Baptists as never before. They are calling out their young men to be preachers and their young women to be teachers. They are constructing their own churches and building their own schools. They are working for their own people. Brazil is being evangelized now not by the missionaries, but by the Brazilian Christians, who are increasingly taking the lead in their own affairs.

Every girl in the Bello Horizonte school is out teaching this summer (January is our mid-summer month). Twenty boys from the Campos school are out selling Bibles and evangelizing that great State. The ministerial students from Pernambuco and Rio are scattered to all corners of people of the redeeming love of the Savior. From north to south, from east to west, are coming more calls for evangelists than we can possibly meet. The Macedonian cry is the Brazilian cry, and the native Brazilians are responding and are going, and are preaching the Word.

Our publishing House is just sending Dr. Truett's great address on the Baptists and Religious Liberty to every Senator and Deputy in all Brazil. We have already distributed thirty or forty thousand copies of it. We are in the midst of our presidential elections. The issue is between Catholicism and Liberalism, and there is good chance for the Liberal to win. Our Jornal Baptista

Continued on Page 15

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Business College  
BIRMINGHAM, ALA.  
"WHEELER STUDENTS  
GET THE BEST POSITIONS"  
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## How About You at Sixty-five

"Eighty four out of every one hundred men reaching the age of sixty five are dependent on others for support." Statistics of insurance companies prove this statement.

You will not be in this class if you will save regularly 10% of your income and deposit the same at 4% compound interest in this, Mississippi's largest state bank, where every dollar deposited is guaranteed under the state guaranty law.

Resources over five million dollars.

Bank with us by mail.

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**Stonecypher's Irish Potato Bug Killer**  
Destroys all leaf eating insects. Cost low. Application easy. Results sure. Guaranteed. For sale by Druggists, Seedsmen, and General Stores.

**Reliable Frost Proof Cabbage Plants**  
of all varieties. Parcel post prepaid. 50c per 100. By express, charges collect. \$1.50 per 1000 and \$1.00 for 500. All assorted as you wish. Count and delivery guaranteed. Orders filled the day received. Plants passed favorably State Inspection.  
ALFRED JOUANNEY,  
Mount Pleasant, S. C.

## FREE Geraty's Frost Proof Cabbage Plants

We will mail you, postpaid, 25 of our "Frost Proof" Cabbage Plants if you will report results after plants are matured. Our plants mature 15 to 20 days sooner than hot bed or home grown plants. You must plant in open ground a month or six weeks earlier than home grown plants. Land freeze or ice and snow covering plants, with temperatures as low as 20 degrees, will not kill them. If larger quantities desired, our prices are, (by mail prepaid), 100 for 50c; 500 for \$1.75; 1000 for \$3.25. By express, charges collect, \$2.25 per 1000, cash with order.

William C. Geraty Co., Box 1, Yonges Island, S. C.

## Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60 cents. Insist upon getting **Capudine**

# PROHIBITION PARAGRAPHS

T. J. Bailey, D. D., State Superintendent Anti-Saloon League

## "The Sanity League Of America," Incorporated.

Rev. Baker P. Lee, President and  
General Manager  
Pacific Coast Headquarters, 1409  
Chronicle Building, San Francisco,  
California.

Southern States Headquarters, No.  
16 Grunewald Hotel Bldg., New Or-  
leans, Louisiana.

The Sanity League has adopted the  
only practical means of bringing back  
LIGHT WINES AND BEER—and  
that is to amend the Volstead Act by  
petition. This we can do with your  
help. Read Congressman's Kahn's  
letter below. He is 'on the job' in  
Washington and surely knows what  
can and must be done—if we are to  
win.

House of Representatives  
Committee on Military Affairs  
Washington, D. C.,

August 5, 1921.

J. Morgan Marmaduke, Att'y,  
Sanity League of America,  
Los Angeles, Calif.

My dear Mr. Marmaduke:

I am enclosing herewith copies of  
a petition to the Senate of the United  
States and the House of Representa-  
tives of the United States.

I have tried to point out briefly  
and clearly the reason for amending  
the present Volstead laws.

In my opinion it is not necessary  
to amend the Federal Constitution.  
Such a course would take much longer  
and would be much more difficult  
than the amendment of the Volstead  
laws. The latter can be done by a  
single Congressional enactment. The  
Supreme Court has held, I believe,  
that the will of Congress in such mat-  
ters is entirely valid. To amend the  
Constitution would require a two-  
thirds vote of the two Houses of Con-  
gress and a ratification of the amend-  
ment by three-fourths of the states.  
I am afraid that in the present tem-  
per of the country it would be im-  
possible to accomplish the passage  
and adoption of such an amendment.  
But, as I said above, the Congression-  
al enactment will be much easier of  
accomplishment.

There seems to be adrift towards  
greater liberty, especially regarding  
light wines and beer.

I have the honor to remain

Very truly yours,

Julius Kahn.

Application for Membership.

Yearly Dues \$1.00

Executive Secretary,

The Sanity League of America, In-  
corporated,

No. 16 Grunewald Hotel Bldg.,  
New Orleans, La.

I hereby make application for mem-  
bership in THE SANITY LEAGUE  
OF AMERICA Inc., and if accepted I  
direct the Secretary to subscribe my  
name to its by-laws and mail me a  
membership card.

I herewith enclose -----  
dollars, to cover my dues for a per-  
iod of ----- years.

Name -----

Street -----

State -----

City -----

## OUR PLATFORM

1. The Sanity League of America  
is a national co-operative organiza-  
tion, incorporated under the laws of  
California.

2. The principal object of the  
League is to crystalize into concerted  
sentiment in favor of wines and beer,  
and opposed to the open saloon.

3. The League is opposed to blue  
laws of all kinds. It proposes to  
offer organized opposition to their  
further enactment, and to test the  
constitutionality of such laws as  
have already been enacted.

4. Congressman Julius Kahn of Cal-  
ifornia has drawn our petition which  
is to be presented with signatures of  
several million voters—asking our  
national law-making body to amend  
the Volstead Act so as to legalize  
the sale of light wines and beer.  
Kahn says that the Supreme Court  
has decided that this can be done  
without the expensive and slow pro-  
cess of repealing the Eighteenth A-  
mendment. Congress must, of course  
be convinced that a majority of the  
voters of the United States are in  
favor of such legislation before it  
will pass. This is what our petition  
is for.

5. The Volstead Act, as now drawn  
can not be enforced, and is making  
law-breakers of millions. It is flood-  
ing the country with spurious liquors,  
causing untold sickness and death.  
We propose to so modify this law  
that it will reflect the will of the  
majority of the people and thus be  
enforceable without a special army of  
men and \$50,000,000 annually which  
must come out of the pockets of the  
taxpayers.

6. The League conducts a public-  
ity bureau which supplies the press  
with regular information regarding  
the movement. This will include in-  
terviews with prominent men and  
women.

7. Organizers will be sent to every  
populous center of the country to  
call mass meetings, organize parades  
and otherwise work up interest pre-  
paratory to membership campaigns.  
The only way to successfully accom-  
plish our purpose is by organiza-  
tion.

8. The Sanity League of America  
is not the representative of, nor is  
it influenced by, political Parties,  
Clippies, Religious Organizations or  
Selfish Interests. We will march  
squarely down the middle of the road  
standing solidly on the merits of  
our proposition.

9. We will oppose and fight all is-  
sues that arise in cities, counties,  
states, and national affairs that tend  
to take away the liberties of the  
American citizen. We stand for law  
and enforcement and will, if neces-  
sary, carry to the polls our fight for  
personal liberty WITHIN THE LAW,  
to the end that we may, in truth,  
have a government "of the people,  
for the people, by the people."

Though the above is water that  
has passed the mill, yet the great  
mass of people did not know that it  
was passing. There is now an effort

being made to turn it back into the  
millpond and work it over. The  
effort to do this appears in the bill  
lately introduced into Congress by  
Mr. John P. Hill of Maryland to bring  
back beer and wine.

The liquor men are not asleep nor  
have they ceased their activities. The  
above organization is not only not up-  
holding the Constitution, but doing  
its level best to destroy it. It is to  
be regretted that any person with the  
honorable title of "Rev." should con-  
sent to be the president and general

manager of a league whose avowed  
purpose is to subvert our govern-  
ment.

Very recently the petition referred  
to above and also the application for  
membership have been presented to  
many people in Jackson and Hatties-  
burg, and perhaps to many other  
towns, in a word, these places have  
been worked by liquor men. Every  
dollar given for membership fees is  
to be used for the destruction of the  
Eighteenth Amendment and the Vol-  
stead enforcement law.

## Looking Both Ways in Brazil Continued from Page 14

is going to both candidates. A good  
Baptist deacon is paying for one, and  
his son is paying for the other. We  
are selling Bibles and books to the  
clergy, and during January Dr. Tru-  
ett's discourse will go to them all.  
For the past six months we have  
worked not only day, but night shifts  
as well, to supply the literature nec-  
essary for the gospel campaign.  
16,000 Sunday school quarters are  
distributed each three months. Our  
Sunday schools are improving steady-  
ly. A large edition of the Normal  
Manual was exhausted in 1920, and  
over 1000 copies of the new edition  
were sold in 1921. Over 300 diplo-  
mas were granted to those who com-  
pleted the course. During 1922 we  
hope to see the Sunday school spe-  
cialist arrive to direct is this impor-  
tant phase of our work.

Christian education is making rap-  
id strides.

This year the Pernambuco College  
was overflowing and sixty young  
men studied in the seminary courses.  
Next year this school will be limited  
to only 600 pupils, for lack of space,  
when they could influence 1000 for  
Christ if they only had the room. The  
Rio College acquired a new dormi-  
tory for boys, and a new building  
for the girls' department in 1921,  
and both were full before the end of  
the year. During 1922 a new ele-  
mentary school building will be add-  
ed with capacity for 400 pupils, and  
it will scarcely be enough. Fifty  
ministerial students studied here in  
1921, and twenty more are expected  
for the opening in March of 1922.  
The school in Bello Horizonte has  
been overflowing with students, most  
of whom are already Christians and  
preparing for the Lord's vineyard.  
In Victoria two great new dormitor-  
ies are being erected with money  
contributed by the Brazilians, and in  
March there will be dormitory space  
for nearly 300 boys and girls. The  
evangelistic spirit in this school is  
so strong that nearly all unconverted  
pupils turn to the Lord before each  
session. In Rio Grande do Sul five  
ministerial students are being train-  
ed by the missionary on the field in  
a small rented house, the foundation  
stone of a great religious school for  
the future. In Corrente, "a thousand  
miles beyond nowhere" as somebody  
said, is a school which is turning  
that interior region toward the Mas-  
ter, and a missionary couple whose  
influence for Christ can never be  
measured. A good agricultural  
school is about to be started in the  
interior of Bahia, where the children  
of the eight thousand Baptists of that  
state may be thrilled by the old time

religion as they learn modern farm-  
ing. Into far-away Matto Grosso has  
gone a new couple to open an agri-  
cultural and industrial school, but  
determined to make Christ the cen-  
ter of all their work.

Our church-building society and  
Publishing House are doing wonders  
—but these are stories in themselves  
that can only be told separately.

Brethren, Brazil is being moved  
by Christ. And more than that, it is  
being moved TOWARD Christ, and in-  
to the glorious life that He alone  
can live.

All our work, everywhere, is domi-  
nated by the one spirit, CHRIST FOR  
BRAZIL, and BRAZIL FOR CHRIST.  
Have we schools? They are to pre-  
pare workers for Christ. Have we a  
great Publishing House? It is to win  
souls for the Master. Have we a  
Church Building Society? It is to  
build temples for the Lord our God.

A little girl entered one of our  
schools from a good Catholic home.  
The first night she hung up all her  
idols about the bed to keep off the  
evil influence of the converted girls.  
In three weeks she sang in a duet in  
the First Baptist Church, and before  
long she was inquiring the way to  
the Savior.

Thus it is that the good God our  
Father is blessing all we do, and is  
using us in Brazil, missionaries and  
natives alike, for His glory, and for  
the eternal welfare of many souls.

## OBITUARY.

Mrs. Winnie Catherine Bridges  
Mrs. Bridges was born at Lawrence-  
burg, Tennessee, March 2, 1839. She  
lived eleven years in Texas and the re-  
mainder of her life in this state. Her  
first husband was A. A. Butler, her  
second husband was Rev. Bridges, a  
pioneer Baptist preacher. Two sons re-  
main to mourn her loss.

She was loved on earth and did a  
great good work. Her death occurred  
at Schlater, October 15th.

Her pastor,

J. A. OUSLEY.

**SONG BOOKS** FAMILIAR SONGS  
OF THE GOSPEL  
83 Songs, words and music, 12c  
each in lots of '00. Less quanti-  
ties, 15c each. Sample copies,  
25c each.

161 Songs, words and music, 18c  
each in lots of 100 each. Less  
quantities, 20c each. Sample  
copies, 25c each. Round notes only. We  
do not pay express charges on quanti-  
ties of 50 or more. The songs we know  
and love to sing. This is the cheap-  
est and best book on the market to-  
day.  
E. A. K. HACKETT, Pub. Fort Wayne,  
Ind.

# Sunday School Board

## Announcements

### *Improvements---New Periodicals Cut in Prices---Revision of Graded Periodicals*

#### 1. IMPROVEMENTS IN PERIODICALS—

With the second quarter of 1922 (April to June) we will inaugurate extensive improvements in all our periodicals—better paper, heavier covers, extra pages in the Intermediate, Senior, Adult Bible Class and Home Department and B. Y. P. U. Quarterlies, enabling us to enlarge the type and extend the treatment.

#### 2. NEW PERIODICALS. We will offer several new periodicals—

A New Quarterly for the B. Y. P. U. We now have three instead of two, as formerly. Junior B. Y. P. U. Quarterly for ages 9-12. Intermediate B. Y. P. U. Quarterly, ages 13-16, and B. Y. P. U. Quarterly for Seniors.

Two New Papers—The Boys' Weekly and the Girls' Weekly, take the place of the Baptist Boys and Girls, which will be discontinued. Supply the boys and girls separately.

#### 3. A CUT IN PRICES. We are glad to announce changes of prices, effective April issues. Reductions will cost us over \$15,000 a quarter, or over \$60,000 a year, but we believe they can safely be made.

In Sunday School Periodicals (effective April issues): Children's Quarterly, from 6½ to 5½c; Junior Quarterly, 5½ to 5c; Adult Bible Class, 8 to 7c; Junior B. Y. P. U., 8½ to 8c; B. Y. P. U. Quarterly, 10½ to 10c; Teachers', 25 to 22½c; Kind Words 25 to 22½c.

In Our Teacher Training Books, (effective March 1st): All Teacher Training Course books previously selling for \$1.00 cloth and 60c paper will now be 75c and 50c. Books in these courses previously priced 75c cloth and 50c paper will now be 60c and 40c.

All B. Y. P. U. Study Course Books previously selling for 90c cloth and 60c paper will be 75c and 50c, while books selling at 75c cloth and 50c paper will be 60c and 40c.

#### 4. A REVISION OF THE GRADED PERIODICALS. We are planning to completely revise our graded periodicals at considerable expense—they will be made almost new. It is hoped to have the Intermediate Grades ready by October 1st. Pending such revision, no changes will be made in prices.

# Baptist Sunday School Board

## Nashville, Tennessee

#### "MODEL CHURCH"

Mt. Oliver, in the Oketeebeha County Association, is composed of less than three dozen resident members. They do not even have a place of worship, (but plan to build soon) but are up and doing just the same. I suppose they remember that the Lord did not have so much as a place to lay His Sacred Head, and that He worked very zealously. This little band of saints subscribed \$1125.00 to the 75-Million Campaign, and are pretty well paid up to date. In a recent campaign for lo-

cal expenses, (being the first time to put on the envelope system for local expenses) approximately 90 per cent signed pledges, all of them are going to do their bit in one way or another. The Baptist Record is read weekly in nearly all these homes. Furthermore, more than 75 per cent of them are tithing. They realize the proper relationship of their substance to Him who gives liberally to all who will honor Him. These people, also, have a really live Sunday School all the year round—this is a foreign idea to some rural churches. Is it not?

I am not asked by anyone to say these words, and may even be reprimanded for it, but I feel that they are worthy of both commendation and admiration. I have had the privilege of preaching to these people only since the beginning of the year. So you see, I am not saying in a round-about way that I am responsible for the progress. I am only reaping where Brother T. J. Smith, former pastor has sown.

J. G. COOKE, Pastor,  
Sturgis, Miss.

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